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Review

The Apostolate to the Townships

Christian Marriage

Introduction to a short Preparation for Baptism

Axioms of Modern Catechetics

Apostolic Faculties — text

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The Apostolate to the Townships

IN THE RAPIDLY developing nations of Africa one of the most striking changes is the sudden increase in the number of town dwellers. This increase, begun during the war years, has been accelerated in the past fifteen years. Towns which numbered 7,000 to 10,000 have gone to 40,000 or 50,000. And some smaller centres which could count 1,000 to 3,000 in prewar years have today 15,000 or 20,000. Larger cities have grown, if not at the same ratio, at any rate spectacularly. This is true in the part of Nigeria of which I write and is happening, I think, in all the developing African countries.

This rapid growth of the townships presents special problems for the missionary. We shall discuss these later. For the moment one might begin by saying that they are problems with which a number of the older generation of missionaries are hardly trained to deal. And here the term older generation is very relative. By it I mean men who started work over fifteen years ago before this surge into the townships began. Missionaries who came to Africa were initiated

into mission work which was largely concerned with the settled village communities. This training prepared them to deal with simple rural folk, with village chiefs and councils, with the village school and school committees, with the tribe and the tribal dialect, and with the District tribal council.

The missionary was dealing with a settled homogeneous community; and where progress was good, could look forward hopefully to the time when he had a settled Christian village community living the Christian life in excellent conditions for the practice of the Faith.

Much of the missionaries' time was spent in visitation of outstations, "on trek", a work often laborious but usually filled with consolation. Often the very best men were the men who had the gift for approaching the African in his village home and could speak the language fluently. These were the men who brought thousands of converts to the Church.

Today the emphasis has changed and changed so abruptly that there is danger it may be missed until

it is too late. Today the best men and the greatest concentration of missionary effort is needed not in the rural homogeneous areas but in the cosmopolitan and complex situation in the vastly expanded townships. Moreover, I would say that where progress must be delayed or retarded for lack of personnel, it were better delayed in the rural areas, in what has been called the "bush" areas.

Importance of the New Townships

It does not require great vision to see at once how great this importance is. It is in the townships that the new leaders of Africa dwell. The lawyers, the doctors, technicians who have graduated overseas or in African colleges dwell in these townships. There too the more successful African businessmen live. There the men prominent in politics, administration, etc., have their homes. Most of the District and County Councils have their headquarters in the new towns or the older expanding towns. It is in the townships that the political parties which will dominate the scene henceforth will find their leaders.

Further, it is to these townships that our young ex-school boys and girls gravitate, whether from secondary schools or primary. They find their work in Government and Council offices, perhaps in higher institutes of learning, technical institutes, or in the business houses, Post Offices, airways corporations, etc. Products of our primary

schools crowd into these townships for various jobs, technical training, shop assistants, artisan assistants, domestic work. The new migrants to the towns are no longer to be treated as the simple rural dwellers were treated. For one thing, a big percentage of them is literate, read the current newspapers as well as all sorts of pamphlets, books, etc., much of it undesirable, some actually vicious. The growth of a whole series of book shops carrying all sorts of literature as well as the prevalence of street hawkers with everything from "Time", "Life", and "News-week" to psychology magazines as well as lurid books on sex is proof of the kind of mental pabulum that is offered and evidently consumed by the new town-dweller.

It is in the towns that the trade unions look for their active membership, and leadership, and of course it is in the towns that the masses of unemployed will be found.

The Problems of the Church in the Towns.

1. Firstly, there is the problem of lack of personnel to deal with the new situation. Most of the missionary societies are already overtaxed in caring for the young baptised Christian communities or catechumenates scattered over wide village areas. It is here that Christian family life most readily flourishes and here too that vocations, the whole future hope of the Church, most readily develop.

There will be the strong tendency to go on concentrating on this work and allow the townships to struggle along with a meagre quota of workers, inadequate staff holding on in town parishes with part-time assistance from priests already engaged in scholastic work.

2. Secondly, there is the problem in the towns of bringing the Gospel message to young people who have lost the sense of community. In the village, even when it was pagan, there was a clearly defined community sense and this was usually favourable to the Gospel message. Respect for elders and for authority, respect for religion and the supernatural, a strong sanction for the moral virtues, these were common in many pagan village communities. Not so in the new townships. The youngster who is suddenly released from the discipline of school life finds himself free also from the many sanctions of the smaller community. He lives in a cosmopolitan community, often very lonely when personal problems confront him and with all the incitements to laxity or evil that is usual in such townships at an age when the appeal of passion and vice is very strong. There is all the temptation placed in the way of the young by evil literature, films, newspapers which are frequently critical of Christian virtue already referred to.

3. There is further the feeling of bitterness that may be fostered in the young in these townships from unjust treatment. Housing

shortages are an obvious sort of injustice. Young workers have to live in overcrowded quarters which make decent moral living well nigh impossible. Exorbitant rents eat up the salary of the young worker who is often already indebted to some friend or loan shark for his schooling. Then there is the injustice arising from widespread bribery. The young worker often has to pay a regular hand-out to maintain his present job or to acquire a more suitable one. He may have to pay to secure promotion or any prospect of it. If he remains faithful to what he learned about bribery and refuses to pay, he may find himself a victim out of work. Is it any wonder that the number of lapses of the Faith is very great, and have we not here an ideal breeding ground for extremist and Communist ideology? It is very easy for the youth embittered by the harsh conditions in the towns to blame the Church which seems unable to assist him, particularly when through lack of personnel referred to there is no one to visit him and offer sympathetic advice. He may even find that some of the "respectable" members of the Church are the ones who demand exorbitant rents for his single room or half a room. Is it any wonder too that the trade unions are often in the hands of unscrupulous leaders even when many workers are Christian?

How to Meet the Problem

The first necessity is to recognise that there is a problem and

that it must be met. If we consider that we are doing well enough when we concentrate on the older missions in rural areas, establish Christian families, foster vocations therein, and that we cannot just now give adequate care to these cosmopolitan townships, we are making a grave mistake. If the Faith cannot permeate and make Christian these townships which will play such a vital role in the new Africa, we run the risk of letting the battle go to the Communists by default. We should try to staff the township parishes—with a church in their very centre—even at the expense of rural missions and put into them priests with ability to work for youth.

Secondly, we should be more earnest in fostering those Associations of youths in townships which will supply in some measure the sense of community among the young migrants. College or past-pupil associations can do great work in this field. Can we not invite priests from some of the colleges that send past students to the towns to come in during holiday time to foster these unions, to give them retreats, etc.? And cannot priest-teachers in colleges or secondary schools spend at least some weeks in the bigger centres making contact with past pupils? I am well aware of the hard grind that is involved in college work. Often after a strenuous term there remains a whole mass of records, etc., to be put right. Nevertheless, when holidays come three times a

year at least one or two of the staff could visit the big centres for a couple of weeks.

Thirdly, we must realise that it is only by making these young migrants to the towns apostolic minded that we can really win the townships for Christ. The solution to the many problems in the townships can only come in the last resort from the young Christians themselves. A determined effort should be made to enlist them in the Legion of Mary, the Young Christian Workers, Sodalties for Youth, etc. This work will demand priestly leadership. Where African clergy are available they should be the obvious choice for such work. In some of the larger cities a community of priests dedicated to work for Youth Study Groups, Christian Social Science, retreats, etc., may be an urgent need. Such a community should not be tied to arduous regular parish work; otherwise, the visitation, instruction, and guidance of the youth may become impossible because of other tasks.

Finally, it will be necessary to recruit small communities of priests from some of the societies who have experience of work for youth, and who are qualified to give Study Courses in Social Science, Labour Relations, etc. It may be that the entrusting of Mission territories to particular religious or missionary societies tends to confine our horizon to the Society to which we belong, even when we do not have the personnel or the ex-

perience to meet the problems we face.

Is it not true that our Missionary Societies tend to regard the territory committed to them as somewhat of a preserve, and any suggestion that *all* the obligations imposed by their commission are not fully met as a reflection on our own particular Society rather than as a crying need of the Church? In this matter even small groups fitted for this specialised work could make tremendous advances in a territory. Is it not this that the late Holy Father had in mind in "Fidei Donum" when he

said, "It is not sufficient to announce the Gospel. In the social and political crisis through which Africa is passing it is necessary to form without delay an elite, in the midst of a neophyte people". In this specialised work for youth laymen or women with special experience of social work or work for youth can do splendid work. One thinks of what Edel Quinn accomplished in a few years. Surely we need urgently more experienced Legionaries, Young Christian Workers, members of Pax Romana in every mission territory but above all in the bigger towns.

† J. MOYNAGH,

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CASUS CONSCIENTIAE

REFUSAL OF THE SACRAMENTS

"Mary had married John, but after some time she ran away from him and John demanded the dowry back from her father. The latter, a good Christian, refused persistently and did his best to persuade his daughter to return to her husband, but all in vain.

At last, in a moment of weakness and tired of it all, he returned the dowry. Because of the scandal given the Superior of the Mission has been refusing him the Sacraments now for years and intends to go on doing so until the man is at the door of death. The latter regrets his fault very much, but can now do nothing any more about it. He continues to come to church and to ask for the Sacraments. The new assistant, Fr. James, is quite astonished and says to the Superior: "You cannot do that! It is against all justice and charity! We cannot refuse, nor even postpone, the reception of the Sacraments to those who sincerely regret their sins, and ask for them. We don't own the Sacraments, but have only to administer them strictly according to the wishes and commands of the Church, as clearly expressed in cc. 853 and 886, not according to our whims, feelings or inclinations!". "Yes", replies the Superior, "but the scandal is still there (cn. 855) and such bad example is sure to be followed by others, if we do not take very strict measures."

SOLUTION

A. PRINCIPLES.

I. In General:

1° The Sacraments must first of all be refused to those who certainly cannot receive them *validly* as are e.g. adults who have not the required intention; those who want to receive a second time a character-sacrament, or any sacrament before baptism; those sinners who cannot express their sinfulness or who lack faith or the necessary attrition in the sacrament of penance; healthy persons and children in respect of extreme unction; infants for marriage. Administration in such instances would be intrinsically

wrong and always a grave sin. Before conferring a sacrament the minister must be certain that the recipient is "capax" and only in case of necessity does probability suffice. If the recipient is doubtfully "capax", the sacrament may not be conferred and exposed to nullity, except in case of necessity — "sacramenta sunt propter homines" — where the supreme law "salus animarum" prevails. Especially for absolution relative and not absolute necessity suffices. Otherwise to give absolution would be morally impossible, full of difficulties and an occasion of many scruples.

2° Then the sacraments must be refused to those who are *unworthy* to receive them. Here the minister has an obligation of religion to prevent profanation, an obligation of charity to prevent sacrilege in the recipient, and an obligation of fidelity not to give the sacraments entrusted to his care to those who are forbidden by Christ and the Church to receive them. Only a very grave reason, where refusal would entail greater evils, would, in the absence of scandal, excuse material cooperation in their unworthy reception. Since in marriage the priest is only witness, not minister, material cooperation is more easily, for a less grave reason, allowed. The minister must, as far as possible, make sure about the worthiness of the recipient. Positive proof of fitness is required for adult baptism and order, and

for matrimony as regards the absence of impediments. For penance, as we shall see, prudent estimation, and, for the other sacraments, presumption of worthiness (absence of positive signs to the contrary) is sufficient. In case of necessity probability suffices and in danger of death reasonable hope that the dispositions are there.

Are unworthy to receive the sacraments:— those who cannot receive them validly; those who have no faith; those who have no sanctifying grace (in case of the sacraments of the living); and all those who are otherwise forbidden by law to receive them:— i.e. all, even material, heretics and schismatics, excommunicated persons, infants for holy communion, and especially obstinate public sinners. Public sinners are those who are publicly known as such, e.g. those who lead a bad and scandalous life, openly flout a grave obligation, those who are guilty of a notorious delict or known to be excommunicated. Even a single grave violation of the law of God or the Church which becomes publicly known in the community and still perdures, (at least by reason of the scandal which it effected,) is sufficient to constitute a public sinner. It should be noted here that nobody, not even the worst and most notorious sinner can be excluded from the confessional: just for them is the sacrament of penance specially instituted. C. 905

gives everyone of the faithful the right to confess his sins to the confessor of his choice. No parish priest can reserve the confession of anyone to himself or forbid others the exercise of lawful jurisdiction. In the confessional the priest who has jurisdiction is directly responsible to God alone. If his penitent is properly disposed — and it is his grave duty in charity to dispose him — it is his strict duty to absolve him “hic et nunc”, but he should tell him not to go to receive holy Communion before his status of public sinner is taken away “in foro externo”. Strangers, too, must be heard and the priest must in each case judge himself about their situation and dispositions, giving the penitent the benefit of the doubt, especially if a precept urges or in a case of necessity.

3° *Scandal*: We hope to treat the subject of scandal and co-operation in a future number of the A.E.R. Let it suffice here to say that, although the dowry has per se nothing to do with the valid and licit celebration of Christian marriage, and never plays an effectual role in the dissolution of any marriage, often the return of it is considered by pagans and many neophytes as a sign of consent to the divorce, making it definite and irreparable, and so may cause great scandal, not

easily explained away and from which only very serious reasons excuse.

II. Refusal of Absolution

“If the confessor cannot doubt concerning the due dispositions of the penitent and if the latter seeks absolution, it is not to be refused, nor deferred.” c. 886.

This canon seems absolutely clear and yet it gives rise to very different interpretations (1). It should be noted at once that the Code here marks a clear and definite step forward towards leniency. The practice of the Church has not always been the same throughout the ages. In the early times long delay of absolution e.g. before “lapsi” were reconciled as well as public penance for certain more serious sins was customary. In the middle ages excommunication was often inflicted for minor delicts. Up to pre-code times some moralists adopted a much too jansenistic and rigoristic attitude, too inconsistent with God’s infinite mercy, and overstressed the medicinal value of refusal or postponement of absolution. The Code, on the contrary, emphasises the strict right of the penitent to receive immediate absolution, if he is judged well-disposed: there is a tacit quasi-contract between himself and the confessor, and only on that condition is he prepared to confess his sins. This is an ob-

(1) For references, besides the usual authors: Cappello, Regatillo, Noldin, Jorio, Merkelbach, Davis, Zalba, etc., one might consult especially: J. Mc Carthy, “Problems in Theology,” I, pp. 207-217. J. Salsmans: “Donner ou différer l’absolution?” in *Nouv. Rev. Th.* 1930, pp. 26-40, and “Directoire pour la Pastorale des Sacrements”, Paris 1951.

jective right, obliging the confessor in strict justice and "sub gravi" — unless only venial sin or non-necessary matter is confessed —, a right independent of, and unlimited by, the more or less strict views or inclinations of the confessor. Of course, the penitent can forego his right to immediate absolution, but he must then freely and spontaneously consent to the delay. This can in no way be forced upon him by his confessor, however much the latter may think postponement more profitable. To say that in such a case the penitent cannot be reasonably unwilling (Merkelbach, Noldin, Pruemmer, and others) would be just the same as refusing to pay in full justly earned wages for the worker's good and prevention of abuse. No, the canon is explicit and categorical, does not say "per se" or "generaliter" and must be interpreted according to c.c. 18 and 6, § 3. Here, as well as in the question of the validity of marriage, of incurring penalties, in the reservation of sins, in the conditions for the reception of holy Communion etc. the mind of the legislator is to be as lenient as possible. If some authors, in mistaken loyalty to St. Alphonsus, who would be the first to conform his views to those of the Church, try at all costs to give a forced interpretation to the unqualified statement of this canon, they come

in obvious conflict with the code (2). Let us explain c. 886 in detail:

1° *Certainty about the proper dispositions.*

The canon puts it in a negative way: "dubitare nequit", which means the absence of a serious, positive, probable doubt, which would be inconsistent with broad moral certainty as to the proper dispositions. There is much discussion as to what kind of certainty is required: surely not a certainty excluding all fear of error, since we are here concerned with inner dispositions known to God alone, the external expression of which can at most give us a strong presumption of the truth. Broad moral certainty would seem to exclude grave suspicions to the contrary, although important authors e.g. Cappello, Génicot, Davis, Jorio, even then admit its existence. In practice we might follow the rule of Cappello, Regatillo and others:— If there is no grave reason to doubt, the priest can and must give absolution; if there is one, he can give it, but is not obliged, unless there is some urgent need for it. The presumption is in favour of the penitent, and can only be offset by grave doubt to the contrary — "contritio valde suspecta", as Pruemmer says —. Let the confessor try to dispose him and then absolve him. What

(2) Regatillo, "Jus Sacr." 479. Mc Carthy, o.c. pp. 207-209 Fr. P. Lumberras O.P. (in Palazzini — De Jorio, "Casus Consc." II p. 204) gives as an "argument" of the authors of the stricter view that it would be hardly credible that the canon should have gone against the venerable established tradition of the theologians!!

the canon says: "et hic absolutio-nem petit", is the case of any one who seriously goes to confession in order to be absolved.

2° *Postponement of Absolution.*

Here the judgement is suspended and after the confession of sins the penitent is sent away for some time to return later just to receive absolution. The very great disadvantages of such a procedure are evident: continued enmity with God and slavery of sin, no communion however much desired and profitable, making confession burdensome and perhaps odious and the like. How well the Church realises this is seen in the ample faculties of absolving from the most reserved sins and excommunications even if the penitent has only to remain a few hours in the state of sin! An Apostolic Delegate to East Africa once made the remark that for every sinner in these parts who wants to go to confession this may perhaps be his last confession and every confessor who refuses to hear and absolve him should ask himself, if he is ready to take upon himself the responsibility, if such a soul is thus lost. How much more that applies to a well-disposed penitent! Even if a penitent is doubtfully disposed, it would generally be better in our times — there are reasons enough — not to postpone absolution, but to try to improve the dispositions and then to absolve (Regatillo, *Ius Sacr.* 496. 5., Davis III. p. 277), conditionally if necessary.

When we come to the confessor's duty as physician of souls, what doctor would leave his patient in mortal danger under pretext of better curing him? Surely there may be for certain tepid or fickle people an advantage to defer absolution for a very short time e.g. to let him go first and say some prayers and then return immediately for absolution, but only if the properly disposed penitent consents freely: a doctor cannot take away a patient's right, nor should he ever be more severe than a judge. Why do some authors directly contradict the clear wording of c. 886, alleging that the penitent has no right to be absolved "statim"? Even in a case of grave restitution, if there is no serious reason to doubt the penitent's dispositions, based on his accusation and not on the priest's experience with others, he must be absolved immediately, if he so wishes it: it is the firm purpose of amendment which counts, even if one foresees that there is grave danger of his breaking it, just the same as for every, even certainly foreseen, relapse (Zalba, *Th. Mor. Comp.* II, 941). Only if in former confessions he has given similar assurances and not executed his promises can one legitimately postpone absolution until he has fulfilled his grave obligation. For a well-disposed person, as Noldin III 392 says, postponement is never necessary, never obligatory, even if the penitent consents and, if so, it is rarely, if ever, expedient (McCarthy,

p. 211). Should absolution be postponed, it should be very well explained that this is done only for the penitent's own good, with the greatest regret, giving all facility and encouragement to return soon with the best of dispositions (3).

III. Exclusion from Holy Communion.

Canon 853 tells us that any baptised person who is not forbidden by law, can and must be admitted to Holy Communion. Those excluded are mentioned in c. 855. They are excluded as long as they are publicly known to be still unrepentant and they must be readmitted, if two conditions are fulfilled, as the same canon says: "*nisi de eorum pœnitentia et emendatione constet et publico scandalo prius satisfecerint.*" First of all it must become publicly known and be certain that they have retracted their sin. As a rule, if they go publicly to confession, this fact suffices to fulfil this condition, unless they remain in the occasion of sin (*concubinarii* etc.). Often people think that all is in order if they have just confessed their

sins and then they go quietly back again to their "*occasio peccati*", forget all about restitution etc. The confessor cannot reveal whether or not he has given absolution, and giving holy Communion would cause scandal. The Ordinary may even demand that he should remove the occasion before confession. The public sinner should ostensibly abandon his life of sin, openly ask for confession, and can then be admitted publicly to Holy Communion, the regret being thus generally known or soon to be known. This kind of reparation is unanimously considered necessary and sufficient for concubinaries who have sent away their partners in sin. But if there is an "*occasio*" to be removed or harm to be repaired, the canon requires this to be done, as far as possible, before Holy Communion. One who has spread errors in faith or morals, who has given his daughter in concubinage, who pays or accepts the dowry for an invalid union, who has encouraged trial-marriages or who does not prevent them when he can etc. must first publicly retract his errors and repair to the best of his ability the

(3) Long before the Code the Propaganda (Coll. 1644) had expressly stigmatised as an intolerable abuse the practice of some missionaries who for months refused the sacraments to those guilty of drunkenness, superstition, fornication and, sometimes until the end of their lives, to those who had sold their wives and daughters to pagans, even if they now could do nothing more about it. If they sincerely regret their fault, says the reply, they must promise to do all they can for the victims in future and for a period of time do penance and repair the scandal in the best way possible before reconciliation. And that is all. As regards the women who had been sold, it was said in the query: "*Istæ mulieres quamvis invitæ per vim et imperium huiusmodi consortium ineant, nullo modo, ut cuique patet, ad sacramenta admitti possunt, donec fuerint ab emptore separatæ.*" The Propaganda, however, ordered: "*Quoad mulieres venditas missionarii se dirigant iuxta normas a probatis auctoribus traditas circa eos qui in proximo ac necessario peccandi periculo versantur.*" There is no such thing as a forced state of sin owing to external necessary circumstances!

damage caused. But if those Christians come to confession and declare that they regret sincerely their fault, explaining that unfortunately they can do nothing to remove the harm done, one cannot refuse them absolution. One understands, no doubt, that missionaries must be severe for those who for the love of money or out of guilty weakness, effective co-operation or not preventing, favour or permit the concubinage or divorce of their relations; but no sin is irremissible, not even the most hideous crime of selling one's daughter to pagans or moslems and even the gravest and most reserved censures call for absolution as soon as possible, when regret of the crime is there (c. 2248, § 2; c. 2254). A vindictive penalty may be given, but that does not impeach the right to the sacraments. The Ordinary or his delegate can impose such a penalty (c. 2291) for the common good, in order that everybody may understand the gravity of the crime and that none may say: "It is so easy, you just live out your life, commit the gravest sins, and you confess and all is forgiven, wiped out and forgotten." If a public penance, sometimes a long one, is imposed, c. 853 and c. 855 forbid refusing the sacraments until it is accomplished, for the regret is certain and the scandal, in quantum possible, repaired. The penance is a deterrent, not properly a satisfaction required as reparation for past misconduct.

B. AD CASUM.

The Superior of the Mission has certainly not acted according to the mind of Christ and the Church whose representative he is, especially in the administration of the Sacraments, and objectively he has sinned gravely against justice and charity. He may be extremely grateful that Mary's father has not yet abandoned all religious practices because of such merciless conduct on his part discouraging him and demanding the impossible from him. If only priests would always set the same norm for others as they use for themselves! Some might to their amazement find themselves barred from saying mass for months and years if they had first to undo all the harm caused by their own harshness, bad example and sometimes infinitely worse. They would think twice then before refusing the sacraments to any penitent sinner! There is certainly no scandal now in giving them to Mary's father. As regards reparation of the scandal given, if he is well known to have done his best, but in vain, and has performed a suitable penance — always supposing that there never was a sufficiently grave reason excusing him from sin in returning the dowry — no one can demand more and the poor man should receive the Sacraments as soon as possible. If the Superior refuses, Fr. James should at least give absolution and then refer the matter to the Ordinary.

E. DE BEKKER.

CONSULTATIONS

Too Many Hosts

What must one do when a ciborium is to be emptied and many Hosts are left over?

Can. 1272 prescribes two things: only to consecrate hosts recently made, and frequently to renew the consecrated species, so that as a rule and taking into account the diocesan statutes or customs and the conditions of the place not more than a fortnight or at most not more than a month must have elapsed between the *baking* and the *consumption* of the sacred species. It is a serious duty of the Fathers to insist upon that obligation with Sisters who are apt to forget it: they should bake hosts at regular intervals of not more than a fortnight or a month and especially they should destroy or use for some other purpose *all* remaining hosts.

The number of hosts to be consecrated should be as far as possible proportionate to the number of communicants. If the time for renewal presses or the remaining particles are to be consumed for other reasons, this should be done at Mass by the priest, or priests, and even fifty or more may be taken — with some wine or preferably water if necessary — or one may also distribute more than one host to each communicant, either several at

a time or giving each a second or third turn: giving more than one host to each communicant is only forbidden if it fosters false devotion.

When the ciborium is to be emptied, one may not mix formerly consecrated particles with new ones or transfer them to the top of a fresh ciborium, unless they are few, and sure to be distributed without delay. It is worth mentioning here that “Mediator Dei” recommends that as far as possible the hosts to be distributed at the time of communion be consecrated at the same Mass. If some are then left over, the priest should consume them and not mix them with old ones in the tabernacle.

Mass in State of Grace

Can a priest who has had the misfortune to commit a mortal sin while in an out-station continue to say Mass after eliciting an act of perfect contrition?

Divine Law absolutely forbids the reception of Holy Communion in state of mortal sin. Divine Law probably and Canon Law certainly (c. 856) prescribe moreover confession first, if the mortal sin is certain and not yet directly or indirectly remitted through sacramental absolution: for the reception of this

sacrament it is not sufficient to have recovered the state of grace through perfect contrition however sincere. Only in case a confessor cannot be had and there is necessity of receiving holy Communion — more rarely verified in a layman than in a priest — is one excused from this grave precept and does perfect contrition suffice. Moreover when a priest has said mass in such circumstances, he has the further obligation to go to confession “*quamprimum*” i.e. within three days after the circumstances have ceased to exist (c. 807). The mortal sin must be certain and in cases of doubt, if perhaps not strictly required, an act of perfect contrition is certainly sufficient.

In the case proposed the unfortunate priest will mostly have no confessor available without serious inconvenience:—journey of several hours, his urgent occupations, bad weather, difficult roads, “*admiratio populi et cleri*” and so on. If any confessor can be had easily, there is no excuse for not approaching him, even if he is not one’s ordinary confessor. Confession of mortal sins is always painful, humiliating and demands a great spirit of faith. Only a great inconvenience extrinsic to confession excuses e.g. grave harm to oneself, great scandal for the confessor, necessary revelation of the accomplice, etc. The reason that there is no choice of confessors is insufficient. In an exceptional case there may be an invincible repugnance and shame to confess to a particular confessor, which would not be extrinsic to confession in ge-

neral, but to that particular confession e.g. of rector to curate, brother to brother, and according to many modern authors this might sometimes be an excuse (cfr. Davis. III, p. 210). As regards the second requirement viz:- necessity of celebrating, this may often be present. It may be necessary for the priest to celebrate to avoid danger of grave scandal or defamation, since people nowadays expect daily mass from a priest and omission is pretty sure to evoke adverse comment in suspicious people and might also start confreres thinking. The need of the people too who seldom have instruction or mass may be considered. Cappello (I. 691) and Regatillo (Ius Sacr. no. 131) give other reasons:- if it is Sunday; if there is a funeral or other special ceremony; to give the occasion to communicate to those who greatly desire it; even in order not to interrupt a Gregorian or not to miss an absolutely needed stipend. For a conscientious priest and a very rare fall there will not be much danger of abuse, but a lax priest who takes it easy with these very severe prescriptions of divine and ecclesiastical law—and perhaps much too easily thinks he has “*dolor super omnia*” and unreserved good purpose—has everything to fear.

Can we evoke necessity of celebration in the case of a priest who has committed a grave sin with another person — which fact will easily become known in these regions — and who, if he omits to celebrate would thus confirm as a fact what might otherwise remain

a suspicion? In this case:- if it is almost sure that this fact will never become known with certainty and the priest could avoid defaming himself by celebrating, then we might allow him to do so; if, on the other hand, sooner or later the truth will become known, then celebration would cause much greater harm and scandal than its omission since his good name is already as good as lost.

Women and Confessional

I once saw a priest hearing the confession of a woman who was just kneeling down at his prie-dieu. Was this procedure correct?

The proper place for hearing confessions of both men and women is the church or oratory. Men's confessions may also be heard in private houses or rooms, but if heard in the church the confessional should be used, *sub levi*. As regards women, apart from the case of illness, impossibility or real necessity, their confessions must be heard in confessional and in a church, oratory or place lawfully designated for that purpose: in the case of the occasional confessor of Sisters the latter is even *ad validitatem*. To hear the confessions of women outside a confessional having frame of wire netting, several times and without serious reason, can hardly be excused from grave sin. Moreover the confessional should be well within view, but this binds only *sub levi*, unless there is scandal or moral danger to be feared or the Ordinary has strictly enforced it *sub gravi*.

Marriage in Church

A Christian is in an habitual state of mortal sin e.g. he never comes to Mass on Sundays, though living nearby, never receives the Sacraments etc. Can the parish priest marry him in the Church?

A public sinner must receive absolution before receiving the sacrament of marriage. If he refuses to do so, the pastor should not assist at his marriage unless there is a grave reason, regarding which he should if possible consult the Ordinary (c. 1066). No dispensation is required, but a simple permission. Although perfect contrition will remove the sins, it will not take away the status of public sinner: confession is prescribed here, with the knowledge of the people, in order to remove the scandal caused and then only is the pastor obliged to assist.

Grave causes required in case of refusal are: e.g. to save the Catholic partner from some grave harm, to prevent scandals arising from defamation, pregnancy etc., to avoid danger of concubinage or civil marriage, to convalidate a union already contracted, to legitimate off-spring, to remove proximate occasion of sin and even non-canonical causes. Normally the Ordinary should judge about those causes. If his permission is presumed, he should be notified as soon as possible after the marriage. The *cautelæ* (safeguards for the spiritual welfare of the practising Catholic partner and

all off-spring) can never be dispensed or ignored, the cautiones (formal promises or guarantees concerning the former) are not strictly required but recommended.

The marriage ought, as a rule, to be celebrated in the parish-church but the use of sacred rites, nuptial mass and solemn blessing should normally be forbidden. The Ordinary should grant the permission, if from the denial of assistance grave evils should arise e.g. celebration of civil marriage, grave harm to the Church or parties, since natural law demands that the lesser of two evils be permitted. (cfr. J. Heneghan: "The Marriages of Unworthy Catholics", Washington, 1944, p. 166).

High Interest

Here some people demand 100% or more interest on the loans they make. They allege as an excuse that there is a very great probability of their never seeing their money back again.

Better not call it interest then, but insurance of the money, one of the extrinsic titles, and the most elastic of all, excusing from usury. Unless the borrower is poor and the precept of charity urges, or unless he pawns a valuable object as guarantee for the money, sometimes 30% may be asked as the Propaganda already permitted for China in 1645, or even more according to the circumstances. But 100% is certainly excessive, especially if the

interest is regularly to be paid off — 5% to 10% per month — so that in a short time the capital is returned in interest alone. If the money is to be used not for consumption, but for speculation or big business, one may well ask 50% or a third or half of the profit to be made. (cfr. Jorio, Casus Consc. 1960, cas. 13 and 14).

E. DE B.

Anticipation of Lauds

Please tell us whether we are still allowed to anticipate Lauds.

In order not to leave any uncertainty about the interpretation of ns 144 and 145 of the new Code the S.C. of Rites has issued on the 28th of December 1960 a "Declaratio" which with regard to n. 145 has the following:

"N. 145 proprie et exclusive statuitur, recitationem laudum, in choro et in communi, fieri posse tantummodo primo mane id est, absque ulla anticipatione, recitationem vero a solo, quæ similiter anticipari non licet, convenienter fieri eodem matutino tempore."

However we have learned from well informed Roman sources that Fac. 55 of the Apostolic Faculties remains in force. Consequently the Ordinaries in territories dependent on the S.C. of Propaganda have the faculty to allow their priests to anticipate in private Matins and Lauds of the following day from twelve o'clock. EDITOR.

Christianity Has Come Not to Destroy but to Fulfil

In many African countries the Church is faced with the accusation that Christianity is European import.

The following is the authoritative answer given by the Nigerian Hierarchy in their Pastoral Letter of October the first 1960 (Chapter VIII).

SOMETIMES the charge has been made that Christianity is European. Africans, it is suggested, would do best to hold on to their own religious heritage which suits their temperament and respects their customs.

This attitude is understandable. But it ignores the progress that has taken place in African society. And it ignores the way in which peoples and cultures are constantly enriched by learning from other peoples and cultures — after all Christianity came to Europe from Asia. In any case there can be no question of an impossible return to the past. Rather must we use African tradition creatively; we can accept new contributions and we need to face new situations. Religion must appeal to truth; and truth in any sphere—whether it be religion or mathematics—knows no boundaries and has no one nationality.

So it was that Christ came to save all men and enlighten them with his truth. He himself was born into the small obscure Jewish people and he taught them first. But linked as He was by His human nature to all mankind

He took all men to Himself through His divine power and His sacrificial death and resurrection. He insisted that everyone who belonged to the truth heard his voice and He sent his apostles to teach all nations. Since that time His followers have carried on this work. The Church has taken root in all the continents of the world. And in each country where the Church has been planted, the people of that country have been able to express and to live the faith of Christ according to their own genius.

Pope John XXIII told the Second International Congress of Negro artists and writers: "Wherever there are authentic values of art and science that can enrich the human family, the Church is ready to favour such efforts of the spirit. She, as you know, does not identify herself with any particular culture, not even with Western culture to which her history is so closely bound... The Church is ever ready to recognise, to welcome and indeed to encourage all things that honour the human mind and heart."

Ancient Beliefs Purified and Perfected

What we should like however to do very briefly here is to demonstrate that Christianity has not come to destroy but to fulfil through transcending African traditional religion. Pagan religion is human religion; it shares in human achievement and in human weakness. 'Even though since the fall of Adam', writes Pius XII, 'human nature is tainted with a hereditary fault, it remains for all that naturally Christian. Enlightened by divine truth and strengthened by grace it can be lifted up to true virtue and the supernatural life' (*Evangelii Præcones*). Hence though traditional religion must give way to religion revealed by God through His prophets and His Son, it can be baptised like the human nature from which it springs with all that is good in it.

Our analysis will deal with beliefs and practices. African pagan religion may be summed up as characterised by three fundamental sets of beliefs: acknowledgement of a high god; belief in lesser gods and spirits; veneration of ancestors. Two sets of practices expressed these beliefs: sacrifices and contact with the spiritual world through material symbols.

Basically Christianity can accept such beliefs and practices. It must though at the same time reject aspects of them, purify some of them and elevate all. We might recall here again the words of Pius XII with regard to pa-

gan religion in general: 'The Catholic Church does not despise nor reject pagan teachings but she rather completes and perfects them with Christian wisdom once they have been freed of error or defect.' (*Evangelii Præcones*).

So let us say that the Christian faith integrates African beliefs through: (1) The doctrine of the infinite and triune Creator, (2) Belief in the greater and canonised saints and in the pure spirits whom we call angels, (3) The fellowship or communion of the saints. African religious practices are perfected in: (1) Christian sacrifice: Cross and Eucharist, (2) Christian use of symbols: sacraments and sacramentals.

We shall comment a little on each point. It will be quite clear in the course of our comments that we are writing in the spirit that has led the present Pontiff to insist that seminarians be taught 'to form a true estimate of the cultural traditions of their own homelands, especially in matters of philosophy and theology, and to discern the special points of contact which exist between these systems and the Christian religion'. (*Præcones Pastorum*).

The One God

1. The traditional high god was a withdrawn high god. But people placed him at the origin of things and they believed that he had some final control over all that existed. Christianity offers a powerful and purified understanding of such

doctrines. It teaches the existence of an all-powerful Creator, God. It can show from his interventions in history that He is all-wise and all-good. This religious teaching moreover has evoked rigorous philosophical demonstrations concerning the existence and nature of one God. In this way our people find that their obscure but adamant conviction that the God who is the Source of all things looks after men and rewards their deeds finds a secure basis in Christian theology and in philosophy. 'This Lord of ours who fashioned the remotest bounds of earth is God eternally; he does not weaken or grow weary; he is wise beyond all our thinking. Rather, it is he who gives the weary fresh spirit, who fosters strength and vigour where strength and vigour is none (*Isaias* 40: 28-29). Lettered and unlettered persons can discern his countenance in scripture and in the tradition of the Church; no longer are his features concealed from men (*John* 14: 9). Much better than ever before can men understand the good God and know how to deal with Him in spite of his power and transcendence. Indeed they have confident access to Him because they can as His sons call Him Father and they hold as His heirs the promise of His heritage (*Galatians* 4: 6-7). Never again need people regard Him as a withdrawn god, a *deus otiosus*.

The Angels and Saints

2. There is a very human reaction that makes men look to power that while being lower than that of

the infinite God, is higher than that of men. This reaction is hardly essential to human life but is a common feature of it. In Africa religions conceived a world inhabited by spirits of many kinds. What is interesting and valuable is that the Christian faith can point to real beings — beings closer to God than men are and greater in power — to whom our people can turn with homely confidence. In that way they don't have to discard utterly attitudes that have been handed on to them from time immemorial.

Moreover these beings — Our Lady and the great saints and all the angels — draw all their power and glory from the graciousness of God; in their persons they reflect some little measure of the force of God. But they never come between us and God. Rather do they draw our hearts to Him without whom they are nothing. The angels never cease to sing the holiness of His glory. The lives of Mary, the Mother of Jesus, and of the saints all centred around God and were inspired by love for Him. When we revere the saints, we do so most of all by following their love of God.

The angels and the saints are the senior members of the great family of God. They stand with Christ and all of us before God, our Father. Since they are His beloved and devoted servants, He hears them when they plead for us. So does any

good father hear his favourite children.

We urge our people to turn constantly to the Blessed Virgin Mary and to all the angels and saints. We have in them intercessors who will remember us before God; models who will inflame our hearts with love of God. We can call on our patron saints and on the great patrons whom the Church has assigned to various activities and occupations. Surely we should be on terms of special intimacy with our guardian angels.

In short, the angels and the saints — in their different ways — point by their lives and by their present position in glory to the power of God. Yet infinitely removed from God as they are like all creatures, we can turn to them without being overwhelmed by majesty or frightened by the sense of our own sinfulness. Last of all, the saints, our brothers and sisters who have already gone to God, offer us the firm hope that where they are in God's presence we one day will come through His mercy.

The Communion of Saints

3. An African who had to cut himself off completely from his ancestors in coming to Christ would feel that he had to take a solitary place in the new religion. Fortunately no such thing has to happen. The communion of saints — the vast community of the just who are with God and the just who live in this world — embraces those African ancestors who have gone to heaven just as much as

it does those who have been called the "holy pagans of the Old Testament."

It is Christian teaching that anyone who lives according to his conscience is pleasing to God. Such a person can have the implicit desire of baptism and so can be saved. Pope Pius IX insisted: 'It is known to us and to you that those who labour in invincible ignorance of our most holy religion, and who carefully observe the natural law and its precepts which God has inscribed in the hearts of all, and who, being ready to obey God, live an honest and upright life, can, through the working of the divine light and grace, attain eternal life, since God, who clearly sees, inspects, and knows the minds, the intentions, the thoughts and the habits of all, will, by reason of His goodness and kindness, never allow anyone who has not the guilt of wilful sin to be punished by eternal sufferings' (*Singulari Quadem*). It is true that salvation is confident and secure only within the Christian fold and there only can God be best loved. But a man is condemned for failing to accept Christianity only if he knows that he should follow and accept it and does not do so. The good people among our ancestors who observed the natural law written in their hearts have gone to God and now take their place in the vast society of the saints. We celebrate the feast of Christ and of all the saints — the canonised just and the uncanonised just — on the 1st November every year. The Apostles' Creed con-

stantly reminds us of these saints. And we remember them at every Mass and acknowledge our communion with them.

In this way we can treasure our family traditions. Those members of our families who have lived according to God's will have gone to heaven and are our advocates there. We, Christians, know that through the communion of saints family bonds transcend time and the influence of one generation is felt on another in several ways—remembrance, example, prayer. More surely than in times past do we know that those who belong to the realm of the just can by praying for them exercise an influence for good on their descendants. And more surely too through the offering of Mass and dutiful prayers do we know that descendants can play their part in helping their forebears to happiness in the spiritual world of the hereafter.

Let us insist at this stage on the social nature of the Church. All the saints—those who seek God still in this world and those who are happy with him in the other world—are in communion with one another. We ourselves can claim kinship with the great saints and with the ordinary saints of all times and all places. The Christian Church is the greatest of all extended families, stretching out as it does to embrace the world and transcend the centuries.

The Great Christian Sacrifice

1. We turn now to ritual practices. It isn't necessary to describe at length the constant sacrifices offered in West Africa to the gods

and higher powers. We have in mind especially the public sacrifices of the entire community at which the head or heads of the community officiated. Through these sacrifices men offered what they held precious to a power or powers that they believed to be above them and that they considered influenced their destiny. In these sacrifices too there was usually a sacred banquet in which union was proclaimed between the higher powers and those who assisted at the offering. The Christian sacrifice is Christ's death and resurrection: 'Christ,' says St. Paul, 'was delivered up for our sins, and rose again for our justification' (*Romans* 4, 25). Christ offered Himself to His Father a sacrifice for the whole world, a sacrifice fully acceptable because priest and victim were perfect. In Christ's sacrifice all the sacrifices of the Old Law found their fulfilment. In his sacrifice too all men's desire to offer sacrifice to powers higher than themselves found their fulfilment, though these sacrifices were imperfect in what they offered and unsure of the direction of their offering. Christ now is the head of mankind. As men's priest He offers to God all men's desires to reach to powers beyond themselves. He takes over and perfects all that is best in human good will and human aspirations.

Christ's sacrifice is the atonement (at-one-ment) between God and man. It is complete once and for all. But He gave to His Church power to break in remembrance of

Him the bread which is His body. His followers are not simply left to think of His sacrifice as of an event long ago. Thanks to the power with which he endowed His apostles the Church each day makes her own of Christ's sacrifice as He becomes present on her altars under the appearances of bread and wine. The priest and the congregation—each in their own way—offer in every Mass through symbols but really the living body and blood of Christ who is present with his sacrificial will.

As in all great sacrifices there is in the Christian sacrifice a sacrificial banquet. At Communion through the reception of the body of the Lord the worshippers are given intimacy with God and a share in his strength. They also like participants in a sacrifice who share a sacred meal become one among themselves. 'Is not the bread we break a participation in Christ's body? The one bread makes us one body, though we are many in number' (*I Corinthians* 10, 16-17). The Eucharist makes the unity of the Church. The body of Christ is the source of the love of the Christian people for God and of the love that they have for one another. Surely it is possible to see that in all this the old pagan practices and aspirations have been accepted and yet surpassed in a way beyond what men might ever have dreamed of.

Sacraments and Sacramentals

2. In West African religion there has been a constant use of material objects to stand for spiritual forces.

The notion of a purely spiritual religion is alien to Africans. It is also alien to the Christian faith and it is at variance with any proper understanding of the way men think and act. Men gain all their knowledge through the use of their senses. The material symbol that lies at the heart of Christianity is the human nature of Christ. In Him the God-head could be seen with bodily eyes, touched and heard. 'Our message,' wrote Saint John, 'concerns that Word, who is life; what he was from the first, what we have heard about him, what our own eyes have seen of him; what it was that met our gaze, and the touch of our hands' (*I John* 1, 1). He is the image of the invisible God. The World Incarnate is the dynamic, living, personal symbol through which the face of God is glimpsed and the power of God is channelled (*Hebrews* 1, 3-6).

The religious structure that Christ established takes its nature and its logic from His Incarnation. He founded a visible Church. To that Church He left a sacramental or symbolic system that governs initiation, nourishes growth and fortifies against death. We have water that cleanses spiritually, bread that nourishes, words that join persons and words that pardon, oils that strengthen—all symbols that convey spiritual power in a way that conforms to the finest use of symbols in African traditions. The difference lies in that Christian sacraments go back to and take their power from Christ Jesus.

If the Word-made-flesh has founded the sacraments along the logic of His Incarnation, the Church, guided by His Spirit and following His example, has not hesitated to use many lesser sacred symbols or sacramentals—medals, holy water, rosaries, incense, vestments or clothes, lights, images, and blessings that guard against evil spirits and influences, that help to ensure safe childbirth, cure sick babies and beg good crops. Surely all these things are dear to African hearts that have always cherished symbols and that have used skilled hands to carve images with a genius and power that have been equalled in few parts of the world. Indeed we are happy that traditional carving has begun to express Christian themes with superb originality.

We realise that some Christians outside the Catholic Church suspect this employment of images and that they remind us of Old Testament prohibitions. But we should like to point out that the ban in the Old Law was meant to safeguard the people against polytheism before Christ had given us the security of His life and strength and established His Church. Under the New Law enjoying the liberty that Christ has won for us we freely use sacred symbols—not only the words of scripture which like all words are themselves images or symbols and the sacraments but also sculptural and pictorial representations of Christ and the saints as well as many other symbols. We do not venerate images for their own sake—in fact no African pagan people

ever did that either—but for the sake of holy persons and powers that the images stand for.

Let us sum up. It is because Christ's person and his activities are at its origin and heart that the Christian faith surpasses in assuming and fulfilling all that is good in pagan religion. If we are sure now that we have a secure knowledge of God, it is because Christ has made us know Him; if we can see reflected facets of His power in the intercessory functions of the saints, it is because they are the cherished brothers of one who is the first-born among many brethren; if we all form—pagan ancestors and modern Christians and the just of all time—one great family communion, it is because Christ has restored and perfected human unity injured by sin. Christ is the Son of God. He is the eternal Word-made-flesh through whom all things were made and yet whose own human nature is the visible summit of creation (*Ephe-sians* 1, 3-23).

Christians may not Practise Neo-Pagan Rites

We cannot leave this section without expressing one misgiving. We have said how pagan religion represented men's gropings for God. However these days some people, even a few educated people, have, while professing Christianity, reverted strangely to quasi-pagan practices. It is difficult to believe that such people are in complete good faith when they enter into

these revived and distorted rites that caricature traditional religion. They draw on the less valuable elements of tradition and use them apart from the social system that gave them meaning. Frenzied dancing, secret associations with superstitious oath-taking and the attribution of power to various made-up ceremonies both travesty pagan religion and flout decent human behaviour. In the old days dancing was symbolic and for the most part well-regulated; oath-taking consecrated the established order; and rites invoked in their way the divine power. Educated people who turn to the practices we are condemning are people who apparently cannot stand up either emotionally or morally to the strain of our changing society; and so they revert irrationally to a certain primitiveness and fail to maintain the constant human struggle for self-control and rational discipline. We insist that our Catholics are not to belong to such groupings or to take part in these degenerate cere-

monies. These groupings and their ceremonies are incompatible with the Christian faith. They are also unworthy of people who have logical minds.

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A Catholic Looks at Liberty

IT HAS BEEN SAID with truth that an educated man is one who has reverence for words, and one who probes their meaning, who is selective in the terms he uses to express his thoughts. It is the reproach of times that so many words have little meaning, that so many are the victims not the masters of the vocabulary they use, that so many minds are merely the empty echo of the thought of others. Coat a word with the sugar of sentiment; shout it loud enough, and often enough and you have the mob, the unthinking mob at your mercy. Freedom — Uhuru — is in the air. It is on the lips of all to-day. Stop one of the throng. Take him aside. Like Socrates almost 2,500 years ago, ask him: "What is Freedom?" Will you get an intelligent answer? I doubt it. Pursue your enquiry. Ask him a further question: "From what do you wish to be freed?" Again he will baulk, hesitate, stutter. At best he has a vague notion that he will share in some nebulous good. His political masters, while their own star is on the ascendant and to ensure that he will help it towards its zenith, are willing to promise him the moon! He may wake on the morning of Freedom to find that his new masters are really taskmasters that the Rule of Freedom really

spells Slavery. It has happened in our times.

The apostles of atheistic Communism promised the Russian peasant freedom from the oppression of the Czarist regime. Yet never in the history of man has the yoke of slavery pressed so heavily for so long on so many. The present Communist empire has been begotten in the travail of millions; millions of peasants starved to death in the man-made famine in the Ukraine during 1932 and 1933, millions who have had to eke out a miserable, a sub-human existence in labour camps until death brought a merciful release. The Red China of Mao and Chou-en-Lai is estimated to have cost 20,000,000 lives in the past few years. In 1956 thousands of Hungarians died in a vain attempt to recover true liberty, while hundreds of thousands became voluntary exiles in search of the freedom which Mr. Krushchev and his Moscow minions denied them. Malenkov, Bulganin, Zhukov and Molotov — stars but yesterday in the Red firmament — have each in turn tasted how bitter is the bread of Russian Freedom. In the remote outposts to which they have been relegated there is doubtless ample time for reflection. Their present thoughts on Russian Freedom would make lively and salutary

reading were they free to express them! I could multiply examples from ancient and modern history all of which would but underline the truth of the saying: "Liberty, what crimes are committed in thy name!"

But before I embark on an analysis of Liberty and distinguish it from its counterfeit, let me first explore a fallacy on which false liberty feeds — the tendency, namely, for people who call themselves educated Christians, to divorce religion from life, to think and act as though God and His Law must be carefully excluded from man's social political and economic life. Even Catholics are too often tainted by this tendency, their thought in what is termed secular matters too often coloured by a godlessness that is akin to the atheism we condemn in the Russian system. Do we not forget that the problem which Liberty poses, and to which we now address ourselves, precisely because it is a *human* problem, can admit only of a *divine* solution? Man is not a law to himself. Human nature has God for its author. Man is divine in his origin, divine in his dignity, divine too in his destiny. By his very nature man depends on God in all that he is and in all that he does.

Man, while depending on God as creature on Creator, as the effect depends on its cause, yet enjoys in his inmost nature a certain freedom, a natural liberty, which makes him master of and

responsible for his actions. This gift distinguishes man from the brute creation and is man's most cherished possession. It is in the exercise of this liberty that man's dignity, properly speaking, consists.

You remember reading in your catechism long ago that God made man to His own image and likeness. Now man is like to God in that he possesses a spiritual nature, a soul that is immaterial and therefore immortal. Man's spiritual nature operates through two powers, his intellect (mind, reason) whereby he can grasp what is true, understand what is good, appreciate what is beautiful; and his will whereby he can desire and choose what is true and good and beautiful. For a human action to be good, to be truly human, it is not sufficient that the mind be able to distinguish good from evil, truth from falsehood; it is further necessary that he will be trained to desire and choose in practical life the good revealed by the intellect. There is an axiom of philosophy: *nihil volitum nisi præcognitum* — nothing can be desired unless it is first known. The human will is such that it can only desire what is good or what is presented to it by the intellect in the guise of goodness. Man in short can never desire evil as evil. He must first, by a strange process of intellectual self-deception, clothe the evil he is about to do in the garb of goodness. The will then is a blind power in that it can choose only the good revealed to

it as such by the intellect. For example, you wish to drive to Thika by night. If you have good headlights and a good engine to impel the car along the road revealed by the headlights, then you will reach your destination. Good headlights without an engine will get you nowhere. A good engine without headlights will land you in the ditch if not in hospital. The headlights are the intellect: the engine is the will. That is why a person who is sound intellectually but weakwilled will achieve nothing worthwhile. A strongwilled person on the other hand, one who can sway others — but who has no clear principles to guide him, can be a menace to his fellowmen. He may be a leader but he is a blind leader and “if the blind lead the blind...!” Of the two the strongwilled person without principles is obviously the more dangerous.

Since the first man abused his God-given liberty we know, as a matter of everyday personal experience, that man’s intellect is darkened and his will is weakened. Our nature, therefore, wounded by the primal sin, in order to recover its equilibrium, needs the light of God’s Law, Revelation, and the strength of God’s love, Charity. To the extent, then, that we allow God’s Law and Truth to rule our minds and God’s love to influence our wills, to that extent shall we achieve the purpose of our creation and attain to God Himself.

Because our will hungers for the infinite Good, God, and be-

cause that infinite Good is the only object that can satisfy us fully, — “Thou hast made us for Thyself, O God, and our hearts are restless until they rest in Thee” (St. Augustine) — it follows that no finite good, no earthly pleasure can satisfy us, *and for that precise reason our will is free in regard to them.* Man’s natural freedom, then, consists in this that he may act or not act, choose this or that. He is master of his actions, captain of his soul.

Man further may choose good or evil. This power to choose evil, while being a proof of man’s freedom as disease is a proof of health, is also a proof of the imperfection of man’s freedom or liberty. For the will, being dependent on the reason or the intellect, no sooner desires anything contrary to reason than it abuses its freedom and corrupts its very essence.

At this juncture a few reflections on Law and Liberty will be helpful. God is the author of our nature and of the laws that govern it. The natural law, written in the conscience of every man and enshrined in the ten commandments, has its source in the Eternal Law of God and is further elaborated for our guidance and well-being in what is called positive law, both ecclesiastical and civil. Such positive laws bind us only to the extent that they accord with the natural law, the Divine Law and the Eternal Law.

Our nature, and the nature of any being, is perfect in the measure that it obeys the laws that govern

it. To violate the laws of nature is to dethrone reason, to abuse liberty. *Law, therefore, is a guarantee of liberty not an obstacle to it.* To say, therefore, "Because I am free, I may say what I like, I may do what I like" is to introduce disorder, chaos, lawlessness. It is to confuse liberty with licence. Liberty, which we exercise when we act as we should, becomes licence when we act as we should not.

For example: A train goes from Nairobi to Mombasa daily. The nature of the train is such that it will reach its destination only if it runs along those parallel lines of steel called tracks. Should the train leave the tracks there is disaster. Likewise our rational nature will run towards its goal only if it keeps within the twofold law of charity.

It is imperative therefore that man submit to the laws that govern his nature. *Man is free — but he is not independent. He can exercise his freedom only by acknowledging his dependence on the Author of his nature and its freedom.*

The banner of false freedom, of so-called independence was first unfurled when Satan said: "Non serviam". The repercussions on earth of this first defiance of Law took place when Satan incited "Man's first disobedience". From this two-fold disobedience, angelic and human, all disorder, all sin has stemmed. And every defiance of

law since then, be it by the individual or by men grouped together in society, is an abuse of liberty and a defiance of the author of our liberty and the fountain of all Law and Order — God Himself. St. Paul had this in mind when he told the early Christians: "Let every soul be subject to the higher powers, (i.e. lawful authority) for there is no power but from God and he who resists the power resists the authority of God, and they who resist purchase to themselves damnation" (Rom. XII 1, 2). Like St. Paul we must learn to view every human problem from the angle of eternity, because no human problem can be seen in true perspective unless seen from God's angle, unless viewed in the mirror of God's law — the law of Truth, Justice and Charity.

Having understood that man as free agent is not independent of God or His law but rather that he is truly free only when he abides by Law in all its amplitude; in short having understood that *Law is the handmaiden, the servant and the safeguard of Liberty properly conceived*, let us now pass on to consider the so-called modern liberties of our time — the baneful fruit of a philosophy that either ignores and disowns God or would limit and restrict His power in human affairs.

Liberty of Worship

This is the impious assumption that man is free to profess any religion or none. But man's first

and most sacred duty is to worship God in that way which He has shown to be His will. This follows from the fact that man comes from God, depends on Him and must return to Him. By the virtue of Religion, which binds man's will to God, man freely acknowledges that dependence. Moreover the virtue of religion influences and directs all the moral virtues, so that man's moral structure crumbles. Justice, Temperance etc. have little meaning, once the religious foundation is undermined. To say man is not bound to worship God is equivalent to saying that the creature is independent of the Creator, that man is a Law to himself, that man is God.

And if it be asked which of the many conflicting religions it is necessary to adopt, reason and the natural law tell us clearly to practise that religion which God enjoins, which the sincere seeker can recognise easily by certain exterior signs, by the mark of Truth which is engraven on it. For it is plainly impossible that God would have left man in doubt as to how to fulfil this most sacred of all duties imposed on him by his Creator. Moreover it can be proved from reason alone, by the unbiased testimony of history that God revealed Himself to us in His Son whom He sent to redeem us (i.e. to buy us back from the slavery of Satan and sin, and restore us to the Liberty of Children of God), that Christ founded a society, His Church, the one Ark of Salvation

for all, that He promised to be with His Church until the end of time, that that Church must therefore be in the world to-day teaching and sanctifying in His name and by His power, and finally that that Church is in fact the Catholic Church — One, Holy and Apostolic.

What is true of men as individuals is no less true of men in society. For men living together in society are under the power of God no less than individuals. Society or the State therefore owes gratitude to God who gave it being and maintains it and enriches it with countless blessings. The State then is bound to worship God in the way He has shown to be His will. For God has made man for society and has placed him in the company of others like himself, so that what is wanting to his nature and beyond his attainment if left to his own resources, he may obtain by association with others. Wherefore civil society, the State, must acknowledge God as its founder and obey and reverence His power and authority. "Justice therefore forbids and reason itself forbids a State to be godless or to adopt a line of action that would end in godlessness, namely to treat all the various religions alike and bestow on them promiscuously equal rights and privileges... for right is a moral power which it is absurd to suppose nature has accorded indifferently to Truth and Falseness" (Leo XIII). The State is

then bound to worship God publicly and in its laws and enactments to promote Truth and goodness and curb whatever is opposed to virtues. Any law therefore that conflicts with the natural or divine law is null and void. The purpose of the State is to safeguard and promote the common good, ensure man's temporal well-being, but in such a way as to favour not prejudice man's eternal welfare.

Liberty of Speech

Here again man in his speech and in the use of the various media for communicating ideas, the Press, Radio, Television, Cinema is bound by the laws of Truth, Justice, Charity, Temperance. He may neither say nor think what he likes. Should he do so in the name of liberty he is in St. Peter's words "making liberty a cloak for malice". It is the duty of the State — in the interests of the Common Good — to see to it that public order and public morals are not undermined by the indiscriminate publication of what is evil, false or seductive. That is why in certain countries there is a censorship — to ensure that films, plays, books harmful to morals are not shown or published. Such censorship is the counterpart in the intellectual and moral order to the work of the Food Inspector who guarantees that the food we eat is not tainted. Here again Censorship is not a violation of liberty as some would have it — but its safeguard.

Nowadays, unfortunately — so far are men removed from sane thinking — in the name of a false liberty, practices contrary to the natural law are frequently advocated and sponsored by the State. Divorce, the use of contraceptives, sterilization, abortion, — are but some of the sins against nature that are either openly approved or at least advocated without hindrance.

Marriage for example is divine in its origin. No State may without a serious violation of God's order, enact or approve of anything contrary to the sanctity of marriage. The fact that modern states contravene the natural law does not alter the intrinsic evil of such procedure. No appeal to numbers or sentiment can make what is evil in itself to be good or honest. No civil divorce nullifies a legitimate marriage. No amount of propaganda or approval makes Birth Control or Family planning lawful.

Political Liberty

This may be described as the right of people living together in a natural circumscription to govern themselves. The principles outlined above, which proclaim that Law is the safeguard of Liberty, hold equally in the political context. Whatever means are taken therefore to achieve political autonomy must accord with the natural and divine law and must not violate the rights of others. Political autonomy or independence is not an end in itself. *It should be a*

stepping-stone to the greater well-being and happiness of the peoples concerned. Strikes, therefore, that could disrupt the State's economy and bring misery on multitudes, strikes called on flimsy pretexts, are ruled out, are an abuse of liberty. Intimidation, seeking to get by physical force, what might be got by persuasion and peaceful arbitration, is likewise evil and cannot be condoned. Lying promises, malicious misrepresentation, all the paraphernalia of the unscrupulous politician who knows but one law, expediency, all such behaviour bears the mark of the Beast, and a State begotten in such a manner will but hold out the hard cold stone of slavery

to those it beguiled with what they thought was the Bread of Freedom.

Conclusion

Liberty, then, is, after human life, God's greatest gift to man in the natural order. In its exercise, Liberty, properly understood, presupposes allegiance to Law to such an extent that Law is the indispensable handmaid and safeguard of Liberty. It follows, therefore, that only if man maintains an unbroken respect for and obedience to law in all its amplitude will Liberty, be it personal, social or political, flourish to the peace, progress and betterment of mankind.

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Christian Marriage

One and Indissoluble

ALL THOUGHT about Christian marriage inevitably returns to a verse in the Book of Genesis in which it is said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh". In returning to this original authority we are following the argument that Christ Himself took when questioned by the Pharisees about divorce. Though Moses had permitted divorce for the Israelites under certain conditions, and because of the hardness of their hearts, the new law of Christ is to repudiate this.

Husband and wife are one flesh, a single indivisible unit. The richness of this conception which has been, since the earliest days of Christianity, the very core of the central tradition of Christian marriage rests on certain theological assumptions that have grown out of the teaching of Christ through the guidance of His great commentator St. Paul. It is a sacrament — that is, a special means of grace — it is instituted, in the words of Thomas Aquinas "both as an office of nature and as a sacrament of the Church". It is one of the so-called social sacraments, for marriage and the founding of a family are not merely a private affair. To be married "in the Lord" enables two persons to

give Christ's own love to each other. Through St. Paul we learn to know the Church as "the Bride of Christ" and, from the Epistle to the Ephesians we know that the wife should obey the husband even as the Church obeys Christ, and, alternatively, husbands must love their wives even as Christ loved the Church and gave Himself for it.

Marriage is founded in nature, for the procreation, nourishment and education of children, and, since, it is "in nature" that man and woman are themselves incomplete, marriage makes them one. It is a source of divine as well as of human life; it is both an earthly and a heavenly contract.

A Contract

We tend to think now of the word "contract" as being primarily connected with commercial life: it is a word with the force of a law in it that came into the English language from the French in mediaeval days. A more personal usage that carries the same meaning, but which is seldom used today is the expression "to plight one's troth" which comes from old English where "troth" is the same word as "truth". It means that in full acceptance, for better or for worse, one person promises his truth, his loyalty, in all justice to another.

A Contract of love and justice

We also tend, today, to think of justice as being in some way interfering, perhaps fearsome and suspect. "Marriage is an affair of love", we say, "what has justice to do with it?" Wordsworth wrote of "Duty" making her "a stern daughter of the voice of God". We hedge away from the word speaking of "decency", and "fair play". These are pale reflections of duty performed in justice in marriage.

The state of marriage is a union of souls and bodies in justice and love which is directed towards common ends, and also to a final end in eternity. It is important to say nowadays that love and justice are not exclusive of each other, only injustice is exclusive of love and sins against marriage are sins of injustice.

It is possible that one partner, perhaps the husband and father, may set himself up "as a judge" — in Victorian days, we are told, this happened frequently — but as soon as this happens that member of the family separates himself from the next and creates, shall we say, an otherness, and the type of justice becomes distant, stern and impersonal. The Christian tradition in marriage presents a more flexible and a more balanced picture than this. It is the supreme example of justice and mercy in operation, where by mercy we mean more than kindness!

*"Affection is the salt of life
Kindness a noble thing"...*
writes Chesterton in an early poem,

and that gives us the perspective. Justice in marriage is the vow itself incarnated. It is the promise itself of love and it is the enduring safeguard of the continuity of love. It begins with a deliberate act of the will and it ends by God solemnly making two persons one.

"If you love me, keep my commandments" is the linking thought that binds justice to love. This is not an impersonal statement, nor is it a statement that implies "if you love me, you can get away with anything, because whatever you do you will be understood." Justice is objective and it can only come into play in Christian marriage as a force to be feared when one party means to hurt the other and will not relent, will not accept the authority, not of the partner, but of God in the designation of right and wrong. It is then that, while remaining one in the mind of God, the one become twain. They remain one in the mind of God because in His Providence He can see how, if both will truly be themselves, they can be united. They are meant to be one: they choose to return to be two separate beings.

Christian Tradition

Now the earliest tradition in Christian marriage affirms that it is a holy thing. When two Christians married, and Christians were encouraged to marry Christians though not compelled to do so, they were, and always have been, blessed by the Church, and the inner law of their partnership af-

firmed the indissolubility of marriage. This does not imply, as Stevenson wrote, that on getting married one goes into partnership with the recording angel, but that God seals a natural union with supernatural grace.

It is not within the tradition that sexual intercourse is the essence of matrimony, nor is it within the tradition that it is mere fornication as was taught by some of the early heresies. In *The Summa Theologica* Thomas Aquinas asks the question "Whether the Marriage Act is Always Sinful" which is stated thus:

Obj. 6. Excess in the passions corrupts virtue.

Now there is always excess of pleasure in the marriage act, so much so that it absorbs the reason which is man's principal good, wherefore Aristotle says (*Ethics* VII ii) "in that act it is impossible to understand anything". Therefore the marriage act is always a sin.

To this Thomas Aquinas replies:

"The excess of passions that corrupts virtue not only hinders the act of reason, but also destroys the order of reason. The intensity of pleasure in the marriage act does not do this, since, although for the moment man is not directed, he was previously directed by his reason."

Errors

It is interesting to note that a large number of deviations from the Christian tradition of marriage are started by persons who have

a fanatical horror of sexual intercourse. It is this which gives strength to the fiercest kinds of Puritanism in all ages. We may, in this context, be thinking of the Manichees, whose founder Mani, a Persian living in the 3rd century, claimed to preach the highest wisdom in religion and who chose Christ, Zoroaster and Buddha as his three great interpreters. The theological roots of his teaching spring from a belief that there are two first principles, the good and the bad, and that the good god and the evil god govern everything in the world. Sexual intercourse is thought to be under the control of the evil god. The two gods were thought of as being of equal power.

The Manichean tradition, though not necessarily all its restrictive training, has had a long and widespread hearing. It has been accepted because of its simplicity and because of the innate tendency of men to deny their humanity and to seek to be angelic before their time. In it all manner of natural things are evil: Matter, being subject to decay is evil, therefore our bodies and their appetites are evil. Wine is evil and joy is evil and nearly every physical pleasure is evil. The good god made the soul, hence Christ was only *apparently* clothed with a human body and he only *apparently* suffered.

We may also be thinking of the late 12th century Albigensian heresy in Southern France. Its followers were named the "Cathari"

or "The Pure Ones", and they denied totally the Church and all her sacraments. In the place of the sacraments a ritual was adopted called "The Consolation", in which was included free worship and in which it was claimed that the soul was purified. Marriage and the propagation of children was attacked. In the married state, so runs the argument, salvation is impossible: marriage is therefore the worst of evils. To multiply human souls is to multiply damnation, therefore the idea of parentage is the curse of the world. The aim of the Cathari was to deliver the soul, the creature of God, from its hateful imprisonment in matter. Those who had received the Consolation were admitted to the number of the perfect and they alone could obtain immediate salvation after this life. They were bound by perpetual continence, to long fasts, and to abstinence from many kinds of food. Those kinds of food, as well as marital intercourse, were permitted to those who had only promised to receive the Consolation before death.

Celibacy

Now, with this exaggeration before our minds, which comes about, in one sense because people always have and always will try of their own accord, to be too good, we have to mention that alongside the tradition of Christian marriage is the tradition of consecrated virginity. This is the tradition that certain men and women should

dedicate themselves to a life of prayer away from the distractions that a life in the world must inevitably bring them. In the words of St. Benedict, the monastery is to be "a school for the Lord's service". The life of a monk is a life which seeks its perfection — not here on earth — in the exercise of humility, obedience and love. For the sake of God's service celibacy is preferable to marriage, thus stands this tradition, but it is not to be taken up in order to neglect worldly concerns. When we consider the shortness of human life, the need for the dedicated life of prayer presses upon us. It is this desire alone which places celibacy above marriage, but, if for some secondary reason, a man or woman follows a life of celibacy it has every chance of being on a lower level, more self-centred and more indulgent than the married life.

"I would have you free from concern," writes St. Paul in the first epistle to the Corinthians, "He who is unmarried is concerned with God's claim, asking how he is to please God: whereas the married man is concerned with the world's claim, asking how he is to please his wife; and thus he is at issue with himself. So a woman who is free of wedlock, or a virgin, is concerned with the Lord's claim, intent on holiness, bodily and spiritual; whereas the married woman is concerned with the world's claim, asking how she is to please her husband."

"I am thinking of your own interest when I say this. It is not that I would hold you in leash; I am thinking of what is suitable for you, and how you may best attend on the Lord."

His words are a counsel to the Corinthians and not to be taken as a precept.

Now there are some who have thought that St. Paul was the first Manichee and that his injunction, "Better to marry than to burn" carried the supremely negative advice that marriage was just one better than going to hell. It means, of course, in the words of the Knox translation, "better to marry than to feel the heat of passion."

Equally there are some who have thought that the sexual act in marriage can be "excused" only by the desire for children. Venus is reputed to have thought otherwise, and Chauntecleer, the proud and handsome cockerel of Chaucer's Nun's Priest's Tale, served Venus *"More for delyt than world to multiplye"*.

We have seen what Thomas Aquinas says about this — though the act in marriage may temporarily blind the reason it does not upset the order of reason, that is, it does not distort the reason permanently. "If the motive for the marriage act", he says elsewhere, "be a virtue, whether of justice that they may render the debt, or of religion that they may beget children for the worship of God, it is meritorious."

Courtly Love

Now, in reaction to the innate Manicheism that is likely to appear in the religious teaching of the simple and censorious, there grew up in mediaeval Europe a tradition of courtly love. It is partly an inheritance from Ovid who wrote his poem the "Art of Love" for sophisticated Roman society which considered love and the act of love a joke anyhow, and who appreciated the extended joke in verses which purported to take it seriously. It is therefore a treatise with rules and examples for the nice conduct of illicit loves.

This poem, with certain strains of mediaeval chivalry, and a transference of religious attitudes gave birth to the tradition of Courtly Love. This became itself a substitute religion and its god was "Amor". It is an erotic religion, a rival and a parody of the true religion — with, of course, special emphasis on making a mock of Christian marriage. It brings out the antagonism of the two ideals. The religious attitude pertains. Thus writes C.S. Lewis "If you go on to add to the lovers 'heaven' its natural accessories, a god and saints and a list of commandments, and if you picture the lover praying, sinning, repenting, and finally admitted to bliss, you will find yourself in the precarious dream world of mediaeval love poetry. An extension of religion, an escape from religion, a rival religion — this worship of Love, may be any of these or any combination of them." It

may even be the open enemy of religion and we note, in the famous mediaeval love story of Aucassin and Nicolette, how Aucassin declares that he would rather follow all the sweet ladies and goodly knights to hell rather than go with them to heaven, where he would have to behave.

It was in Dante that this religion of love came to be so supremely incarnated and sublimated in his poetry. In traditional fashion, the object of his love was the praise of the loved one, Beatrice, but his rapture was lifted up against the vast perspective of the Christian mystery of Heaven, Purgatory and Hell. It is a supreme allegory of the marriage of minds and wills.

If we attempt to portray the theme of constancy and patience, the marriage of two minds in day to day affairs, it is far less artistically interesting than the divergence from this. We have only to read "The Clerk's Tale" of Chaucer to know how difficult it is for even the greatest poets to make the theme of constancy interesting. Shakespeare, however, in his Romantic Comedies made marriage the end and prize of true love, though its course to the end never does run smooth. There is every kind of complication on the way. There may even be intrigue, but not as in the Roman Comedy, which is full of sex, but entirely devoid of love. This is the basic difference between the Christian and the Roman tradition of marriage.

Here again we find another basic difference in the Christian mar-

riage tradition to anything coming before it.

Mutual Respect

For there to be true love there must be mutual respect between husband and wife based upon the acknowledged need of each for completion on every level of activity. The tradition that women are basically inferior to men must inevitably frustrate this from the start. Thus in Rome the father was overwhelmingly dominant and, as in Greece, women for the most part had no confidence in the permanence of the married state. The Jewish emphasis on the father was as a loving master of the family. Christ uses the Jewish notion of the father as a prototype for teaching his disciples how to pray. The father's authority must be tempered by loving prudence. And "You who are fathers", writes St. Paul, "do not rouse your children to resentment." Yet children must obey their parents for this is the road to happiness.

The Jewish Family

The Jewish tradition of the family is rooted in the precept in Genesis: "Increase and multiply". Children were thought to be God's blessing on a marriage, and it was a duty to create a large family. The notion of the families becoming "the people" is part of this tradition and the history related in the Book of Genesis — the story of the migrations — is said to be the story of the Fathers of Israel. Difference of religion, sexual im-

potence, and consanguinity were impediments preventing a marriage. If polygamy was permitted it was rarely practised in the time of Christ. Abraham and Jacob had several wives, and it was at all times permissible to take another wife if one's present wife was sterile. The ideal of monogamy was, however, strongly argued to the later Israelites by the prophets, and in Isaiah and Ezechiel and others we find the habitual description of Jehovah's union with his people as the symbol of marital union. This, of course, is extended in the Christian teaching of the Church being the Bride of Christ. If, however, a man had more than one wife he could not substitute a son born of a specially loved wife for his first born even if the mother of the firstborn son was less in favour. Kings were prohibited from multiplying their wives after the manner of oriental despots (Deut. 17, 17), a prohibition entirely disregarded by Solomon.

The position of the Jewish wife was higher than the wife in the Greek and Roman worlds. In theory, that is, according to the law, the wife was the property of the husband, but the prevailing practice of monogamy was a protection of her position. Divorce, when allowed, was the privilege of the husband alone.

Very strong emphasis is put upon the father-son relationship, especially on the father—first-born relationship. We find in the Book

of Exodus: "Israel is my son, my first-born." And the depth of God's affection is likened to a father's care of his son in the words of Moses: "In the wilderness thou hast seen how the Lord thy God hath carried thee as a man is wont to carry his son all the way you have come." There is no ground in the Jewish tradition for thinking woman to have a nature inferior to man. In all other living things Adam had not recognised any similarity of nature, but in the newly created woman he recognised the very same nature as his own. At the same time the manner in which her formation is described — coming from the rib of man — is designed to teach that, in the institution of the family the father is the natural and divinely appointed head of the family. In the Jewish tradition he controlled the marriage of his children through the law of what we should now call bride-price. Both in law and practice the Jewish family morality was superior to the family morality of Greece and Rome. It kept the family as a stable and closely knit unit. The family was a religious unit in which common prayers were recited and the festivals celebrated. It is this family tradition that has contributed more than any other natural factor to their resistance against being assimilated.

The Christian Family

The Christian tradition took much of this to itself with, I have tried to show, the adjustment of

a balance of equality between the sexes. It was in the nature of a revolution. In St. Paul's writings to the Corinthians, he calls for a high standard of chastity — which the practice of marriage duties does not destroy — and by calling upon men to share this high standard with women he gave the sexes moral equality.

Women, then, in the Christian tradition are both naturally and morally equal to men, and by "equal" I mean that he and she is equal in all that concerns the unity, fidelity and indissolubility of marriage. The man and wife are one: they freely belong to each other. But just as Christ is Head of the Church so is the husband the head of the family. In addressing husbands, however, St. Peter says "You, too, who are husbands must use marriage considerably, paying homage to woman's sex as weaker than your own. The grace of eternal life belongs to both, and your prayers must not suffer interruption."

Now this ideal of Christian unity in marriage in which the natural and supernatural so intimately contribute can not operate where there is more than one wife. I notice that Mr. Malcolm Muggeridge, writing in the current number of the "Sunday Pictorial" and commenting on a book called "The Wilder Shores of Love" says

"Miss Blanch (the author of the book) thought there was a lot to be said for polygamy — a state in

which a man has more than one wife. Girls, in her experience, were happier in harems than in Streatham"... "Our own monogamous arrangements have often been ridiculed", Mr. Muggeridge comments, "have often been attacked, scorned and mocked. They have provided the theme of jokes, satires, learned treatises, acrimonious discussions and the Kinsey Reports. In the circumstances it must seem extraordinary that what the Prayer Book calls "the blessed state of matrimony" should have stood up to it as well as it has."

Now, what has been called the "Sex War", under the title of which Mr. Muggeridge writes, has come about through an un-Christian notion of equality, and through a failure to retain the ideal of justice and love in unity within the state of matrimony. This is an hierarchical, practical and balanced attitude which was severely upset by the idealistic Romantic Movement at the turn of the 18th/19th century and which has been severely upset again by the apparently realistic revolution about sex in the 20th century.

Confronted with African Marriage Custom

What has come out of both of these is the recognised freedom of choice of one partner by another, and the recognition that this choice is a love choice. This is the dominant idea about marriage that ordinary Christians have brought with them to Africa. It meets an

attitude towards marriage controlled by custom, and the custom is rooted in the practice of polygamy and is directed towards economic stability, and most importantly, to the procreation of children. It is this which is sanctified by ritual in every part of Africa. So that the society formed through the agreed point of view may be continued, there are, in every society, rules defining the women whom a man can and cannot marry, and how much dowry he shall give and to whom. Now, in the widening influence of the town, in the words of Professor Southall,

"Under the influence of school education, religious instruction and general example of European ways of living, the African woman has come to expect more freedom, less drudgery, and a more equal and personal relationship in marriage."

Whereas in a polygamous family the wives can not have a fully personal relation with their husband, and to the children the father is likely to be a distant and dominating figure, in Christian marriage, arising out of Jewish custom, the personal on every level is its strength. It is the women who are traditionally the keepers of the home, but we find that many who now wish to escape a tribal marriage come to the towns. There they meet the men who have come for wage employment and have left their wives behind them in the countryside. This is not a promising start towards the creation

of a stable society. Indeed, everything about it is in flux and few have the sense of belonging anywhere.

The old marriage customs have broken down and no other tradition has taken their place.

"I believe", writes Dr. Leakey, "that the breakdown of marriage custom is a real contributing factor in the mental unrest and discontent which was, in fact, responsible for the growth of the Mau Mau movement".

Bride-price, far from being an insurance of marital stability, is becoming instead merely a burden.

At the close of his Riddell Memorial Lectures of 1951 Professor Butterfield pointed out how much more difficult it is for people to lead a Christian life outside the customary traditions of their group. It could hardly be more difficult anywhere than in an African town, where the habit of polygamy can so readily turn to promiscuity. We are asking our young Africans to practise heroic virtue and some succeed in doing so.

Being Christian and having a ring marriage does make people different. It brings a feeling, anyhow in the countryside, if we may follow E. H. Winter's book on the Bwamba, of being a new type of person, an emergent type who wears different clothes from other people and has some education and a cash income. It rarely reflects an understanding of Christian marriage and will include the practice of having one wife on

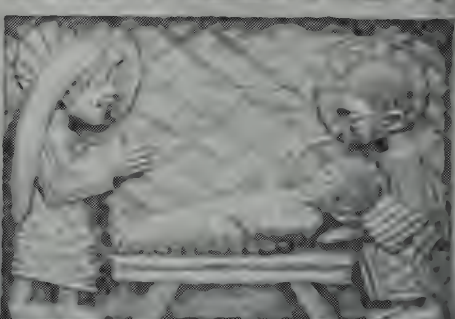
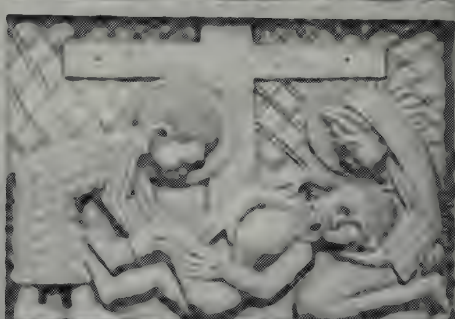
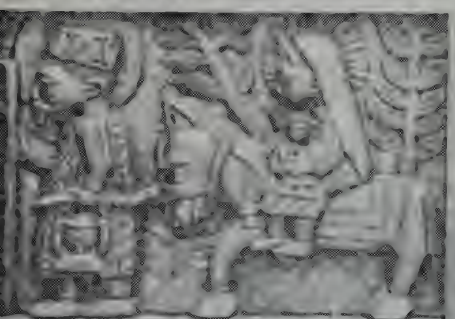
CHRISTIAN ART IN AFRICA

(see pp. 141-143)

1. Part of a door carved by Areogun.
2. A door carved by Lamidi Fakeye for Ibadan Cathedral.
3. Panel of door for Ibadan Cathedral. (Lamidi Fakeye)
4. Panel of a door carved for Ibadan Cathedral.

Photo: K. Carroll, Nigeria.









the shamba and another in the town. We have said that in Christian society sexual intercourse is not the essence of marriage, and that the procreation of children is one of the good results of marriage. In African society it is its very purpose. Writing of the Lango, Mr. T.T.S. Hayley goes so far as to suggest "that the very conception of "jok" power (of god) arises from, or at least finds its vindication in the sexual act. The individual feels himself to be under the control of an irresistible mysterious force which is seen to have the power of creating life. This force, which has created the man, accompanies him throughout life as his spirit, and at death returns to the source from which it came, to the land of spirits, to the world of the unseen, the realm of the superphysical power which must be the cause of all those inexplicable, unknown or uncontrollable happenings which occur in the land of the living."

Continuing this he explains that the horror of incest and of all kinds of sexual perversions can be explained by the fact that "jok power" is thereby generated without procreation as an object. Sexual abstinence is nowhere in Africa, so far as I know, thought of as a virtue in itself. It is frequently prescribed by custom during certain ceremonies, or after a child is conceived, or for some reason in order to make intercourse the more effective at the correct time.

There are points of contrast between African marriage custom and the Christian tradition, but if St. Paul could return to earth and write an epistle for Africa what would he say? He could only, it would seem, repeat his question to the Corinthians: "Have you never been told that your bodies belong to the body of Christ"?

Christian marriage is rooted in the natural, but just as a life of celibacy is a dedication, so is marriage on the natural and supernatural level. We therefore begin with the body and know that it is the temple of the Holy Ghost, and know that the Holy Ghost is God and is Love, and that love honours the body in using it to participate in the creation of a human soul. I have said that we should think of marriage in conjunction with a life of chastity. I do not mean that Christian marriage should be approached with cold and negative restraint. I mean that justice should be done to one's partner, and that he or she should be honoured as a "person" and not as a piece of property. And behind the reverence of such an approach lies the discipline of consideration for the other, and for the preservation and spiritual growth of two persons who are one flesh. I know in the words of the mediaeval poet William Langland that:

"Chastity without charity will be chained in Hell"...

HUGH DINWIDDY.

INTRODUCTION

to

a Short Preparation for Baptism

THIS ARTICLE aims at helping the pastor of souls. The professor of theology will learn very little by reading it except perhaps the realization that what is classroom teaching is not necessarily immediately applicable in the mission-field. It goes with the modern movement of fostering Pastoral Theology as a science not only of principles but also of practical application of those principles.

How to prepare an adult for Baptism? such is the problem but it is limited to a special aspect. We are not concerned here with the long normal preparation of catechumens in the official catechumate; we are not concerned either with a moribund at the hour of death. The adult we speak about here is old all right but is still quite conscious. He cannot go to the mission station for instructions. He is at home and his death though not imminent is not so far away. The catechist or the Father is faced with the necessity of giving this pagan the *essentials of faith in a rather short time*, let us say in four or five talks, short and simple talks. How will he proceed?

Some missionaries (I have been one of them) would tell their cate-

chist to go and prepare the pagan taking the catechism as a basis of the instruction, sometimes leaving the catechist in complete ignorance as to what is essential in the catechism and what is to be dropped. The catechism here in Nigeria has no less than 636 questions and answers and the small catechism 234. The catechist, in many instances, will consider the definition of Baptism and the 10 commandments as very important and essential. He will try to say something about the Holy Trinity and about the Cross. We must admit that he does not get much help with a series of 234 theological definitions.

The Church asks that "An adult shall not be baptized except with his own knowledge and consent (*nisi sciens et volens*) and after due instruction (*probeque instructus*). He is moreover to be admonished to repent of his sins. If he cannot be more thoroughly instructed in the principal mysteries of the faith, it suffices for conferring Baptism that he manifests in some way his assent to those mysteries and promises solemnly that he will keep the commandments of the Christian religion (*aliquomodo*

ostendat se eisdem (mysteriis) assentire serioque promittat se christianæ religionis mandata servaturum)" (Cn 752).

There is also an instruction of the Holy Office of March 8, 1770 which declared that catechumens too old to be able to grasp and memorize the instructions may be baptized although they cannot remember the necessary truths. It is sufficient, the Holy Office says, that they have understood what the instructor taught them and that they affirm that they believe these truths in the sense in which the missionaries and catechists who teach them, *believe and profess them.*"

It is obvious from the above texts that Baptism is not to be given to adults as it is given to new-born babies. There must be a minimum of conscious faith. *Fides ex auditu.* There must be some kind of instruction and the missionary is wrong who thinks that, in every case, grace, special grace will supply his inefficiency as a teacher, as a catechist. "He is too old! God will provide!" is not an excuse to skip away from a task which is not easy indeed, but is nevertheless possible.

Adaptation

Everybody will agree that speaking to an old man about religion requires on the part of the catechist a minimum of psychological adaptation. Is that adaptation always there? Is not the very catechism a psychological blunder?

In the last A.E.R. Bishop Siedle complains that a teacher's manual for priests and catechists for teaching catechism to the simple folk of the bush has not yet been written. Why? Is it not because too many missionaries still think that the normal catechism is "Quite all right"? There is no place here to criticize the catechism as such (it has been done elsewhere by greater experts than I) but let me make a plea for some kind of adaptation.

Father Godin writes: "In showing diversity of characters, temperaments and constitutions typological psychology has brought to light the just *variety* of religious feelings and the meaning of religious practices for certain categories of individuals. And religious social psychology is preparing to do the same in connection with environment and culture... It is clear that religious pedagogues can no longer ignore the henceforth classic link between religious initiation *received from the exterior* and the *psychic terrain on which it falls*" (Lumen vitæ 1957).

One practical conclusion to draw from those learned words is: never to speak to an adult as you would speak to a school child. This is common sense indeed and most catechists do make the necessary adaptation and yet I doubt if it is so common after all. The same book that was written last century for French school boys living in Paris is translated literally and then handed over to the catechist as entirely suitable for preparing an

old polygamous illiterate in a far remote village of the African bush for baptism and death.

The Text

One of the main obstacles to psychological adaptation is, I think, the fear, the sacred fear, that by altering the very text approved by the Hierarchy in the catechism, they will fall into error or some kind of heresy.

The scholastic definition of the mystery of the Holy Trinity is certainly one of the best definitions and the temptation is great indeed for the missionary just out of the seminary to condense this theological definition into a nice short formula and to make it be learned by heart by the catechumen. And then we come across those famous words: person and nature. The zealous missionary tries to find the equivalent in the native language, which is not easy, and very probably impossible. But where in our pastoral theology did we learn that it is necessary to know scholastic philosophy about the word person and nature so as to be saved? The catechist not having any other text in hand prefers to repeat the safe sentences of the catechism specially when he deals with such high mysteries as the mystery of the Holy Trinity. He feels the authority of the Church is behind him. Moreover if the sentence is abstract and incomprehensible even to himself he might be filled with a certain awe and finally say to the puzzled catechumen that though it is very mysterious we must believe

it all the same. And thus we come to the astonishing result: it is necessary to repeat something incomprehensible to the pagan so as to make him "sciens et volens" to receive Baptism. We are then at the edge of sheer superstition. Am I too sharp in my criticism?

Let us give an example. One day a child of three, asked her mother: "Who is Mr. Awolowo?" The mother answered: "He is the chief of the opposition in the House of Representatives in the federal government of Nigeria." The answer is certainly correct but the child is left with big words and his ignorance.

If the mother answers instead: He is a big-big man like your father (the father being a poor farmer) the child will get a very great appreciation of Mr. Awolowo. It will not be the exact definition but it is not a lie and the child learns something adapted to his age.

Speaking of God to tell an old illiterate pagan that God is "The supreme Spirit, who alone exists by Himself and is infinite in all his perfections" (explanatory catechism) is probably waste of time. He might have the idea of a Supreme Spirit but the words: who alone exists.... even if they are well translated in the vernacular are probably mere empty sounds for him. Would it not have been better to give him the story of God appearing to Moses in the bush, this bush which always burns but never consumes itself. Most catechists in Europe now consider that it has

been a very great mistake indeed to take away the Bible from the catechism. Modern catechisms not only give biblical quotations but base the teaching on the Bible (and not on aristotelian philosophy).

Faith before Baptism

There is faith and faith. The faith given by Baptism and the faith before Baptism. Theologians distinguish Faith-conversion from Faith-virtue. This last is given by the Baptism of water; the other, Faith-conversion is normally given before the Baptism of water. And yet this distinction is far too artificial: Faith-conversion-Baptism of water-Faith-virtue do not make three sharply distinct steps in the story of salvation. Indeed they are one single redemptive act considered under different but very closely linked aspects.

Baptism starts with the first movement of conversion which is a turning away from satan and his evil works to the Light, God. Regeneration and sanctifying grace can be obtained well *before* the actual administration of the rite of the Baptism of water. This faith-conversion is also called the Baptism of desire. The Baptism of desire is not just a special back door into heaven for those who had not the chance to get the baptism of water before death and to go through the main entrance. Before receiving the Baptism of water the

catechumen should receive the Baptism of desire or should in other words be a convert and have the Faith-conversion. Notice that in the new German Catechism there is a special chapter on "Conversion" before and not after the chapter on the rite of Baptism of water (1).

One practical conclusion for the catechist or for the Father preparing a pagan for Baptism, will be that he will not strive so much to "indoctrinate" the pagan with a stock of new ideas about God but that he will give his instruction in such a way as to *convert him*.

This conversion has two phases: the first being the rejection of satan and his evil works, the second being the turning to the Father. Conversion is a personal drama which is played in the soul of the convert. Very often the Good News of Salvation does not imprint itself in the pagan's soul like a letter on a white sheet of paper. The soul of the poor man is slave of satan and slave of sin and conversion for him will mean a real tearing away from the past, a real interior death before he rises again like a new man with Jesus. The catechist's work will then be to help the pagan in this struggle against evil and bad habits. There, grace will be indispensable and the catechist as well as the catechumen will have to pray hard and with perseverance to obtain this great grace of true conversion.

(1) This point would need much more development. The reader is asked to get into contact with the wonderful modern theological works on the subject, in particular: 1) the chapter on Faith in *Introduction to Theology*, 4 vols. edited by A.M. Henry, O.P., Fides Publishers Ass., Chicago, 2) "I believe" by Jean Mourroux, Publ. Sheed and Ward.

True Notion of Baptism

Baptism being considered as a marriage feast between God and the catechumen may well be a somewhat surprising idea for some catechists. They may have been much more used to seeing Baptism as a kind of help given to the soul so that it may keep the commandments. In teaching what Baptism is, all the stress is sometimes given to the effects of the presence of God in the soul: beauty of the soul, purity, help, token of eternal life, source of merits. . . and the catechist forgets to speak about the cause of those effects, — the divine Presence itself, — the marriage of God with the man baptized: we speak about the light and the warmth of the sun and we forget the sun itself.

Consequently the whole preparation to Baptism becomes anthropocentric: I prepare myself for the gift the Lord is going to bestow on me; I need the help of the Lord to keep his commandments; he will give me this grace-help because he sees how much I work to learn the truths which are in the creed; Baptism will be my reward (especially if the catechist speaks about an examination before Baptism. 'Examination' what a horrible word in the circumstances!) and one day God will give me a nice place in heaven. All this is true but very incomplete and the stress is put in the wrong place. I am also the lost sheep that Jesus came to rescue and carry on His shoulders; I am the bride that He has chosen out of *pure love* while I was his

enemy. My first feeling will then be: how is it possible Lord that you love me so much, help me to believe in your love and to give you as much love as I can in return. (God the Merciful, God the Saviour, God the Lover: is all this in the catechism?)

Contents of the Message

Is it possible to go further now and to attempt to give some hints as regards the *content* of the instructions? The number of instructions is, as we have said above, strictly limited by circumstances, we have therefore to concentrate upon the bare essentials.

Where shall we find the essentials of Faith? The Creed, will answer some catechist. Which creed? Is "he descended into hell" an essential part of Faith? The Creed does not mention the Holy Eucharist unless as Jungmann suggests we translate "*communio sanctorum*" by a community of holy things: faith, hope, sacraments and specially the Holy Eucharist.

Has the Church ever given a certain formula stating that it contains the essentials of Faith? I do not think so. Why? Formulæ cannot comprehend the object of Faith. Let us not forget that the object of theological Faith is God Himself. Not the God of the philosophers but God as He revealed Himself to men: the God of Revelation who is the God of Love. To grasp fully the essentials of Faith would mean to live such a contemplative life as to be able with the grace of God to be

like Saint Paul caught up into paradise "rapt even to the third heaven" and to "experience" somehow in one's soul this tremendous love and then, coming down to the level of the ordinary catechumens, to try to communicate some of this intimate knowledge thus acquired. Without falling into the error of some catechists who insist far too much on that religious "experience" we must not fall in the opposite extreme either and think that Faith can be put into words like water in a bottle.

We must not forget that we "*give testimony*" to the Faith; we do not explain the faith as we would explain a problem of arithmetic. That is why the catechumen will be so sensitive to the person of the catechist and if he has this person in great esteem he will all the more easily give his assent to the testimony of this trustworthy person.

We *proclaim* what we believe, we do not just read a book or a cold statement. We are ready to die for the truth we affirm and the catechumen sees that really we are witnesses of this truth. That is why if you expect from me now a little book containing the short instructions and think that the book will do the work for you, you have I am afraid, not quite grasped what is meant by "instruction before Baptism".

Yet it remains true that "the Word was made flesh" and the Law of Incarnation forbids us to say that the Message of revelation cannot be

imparted through words. *Fides ex auditu*. But if those words must not be considered as bottles containing the Message they can very well be considered as "signs" (*semeia*, cf. St. John), visible signs through which we reach the invisible reality.

So the catechist will have to make sure that behind the words learned by the catechumen the invisible reality is somehow contacted, he will never be satisfied with a mere recitation.

Essential Themes

There remains for us to indicate some words or some "signs", some themes, which the Church considers as essential to impart the Message of Salvation.

"The only sign that will be given is the sign of the Prophet Jonas" That is the Resurrection. The Resurrection is *the Sign par excellence*. The catechist like the Apostles on the day of Pentecost will have to give testimony to the Resurrection of the Lord Jesus from the dead. But Resurrection understood in its full meaning and not just the moment of the meeting between body and soul or even the date (three days after death) to which some catechisms limit themselves. The Resurrection should mean the Pasch of the Lord and of course *our* Pasch included in it.

Remains then for the Catechist to give some ideas of what is understood by "The Pasch" then to proclaim Jesus' Pasch and to add that Jesus is "Our Pasch".

We come to the same conclusion even if we take the symbol of the Apostles as a means of imparting the essentials of Faith. This symbol is not to be divided into twelve distinct parts (each part being attributed to an apostle). Scholars now agree in saying that at the source of the present symbol there were two formulæ: one trinitarian, one christologic. The two were united into one symbol later on towards the year 200. (Cf. Jungmann: *Handing on the Faith*).

First was the Message of Christ Redeemer, by his death on the cross and his resurrection. Then, because the message was addressed to pagans, the proclamation of the Faith in One God. Lastly the New Life brought to us by Christ as it is lived by the New people of God: The Church.

We come thus to the now classic distinction of the modern catechists when they want to present the core of the Catholic doctrine: God—Christ—The Church. Or in more detailed presentation: God the Creator and Father; Jesus the Saviour, Son of God; the New Kingdom whose soul is the Holy Spirit.

So the whole story of salvation is summed up into three main phases: The Revelation starts with the Old Testament (Abraham: the man of the Promise) which is the story of the Promise and the beginning of the realization of this promise which manifests God more

and more as a Father (Creator and Saviour).

"In the last days" the Father reveals Himself still more clearly through His Son who offers himself in the Pascal sacrifice thus fulfilling the promise of redemption from sin.

The third and final act of this story of salvation being the uniting together in one fold or family of all the prodigal sons and the scattered sheep; this re-union or recapitulation being the work of the Spirit of Love sent by Jesus and being consummated on the last day when the Father's glory will then be fully revealed to men. "So that they may be one as we are one".

Father Donovan proposes as a general theme which could run through the catechism, unifying it, the theme of: Unity and Community. He says: "It seems possible to treat every section of catholic doctrine from this point of view (1). Saint Augustine had said exactly the same thing in his "*De catechizandis rudibus*": *Magna est miseria, superbus homo; sed major misericordia, humilis Deus. Hac ergo dilectione tibi tanquam fine proposito, quo referas omnia quæ dicis, quidquid narras ita narra ut ille cui loqueris audiendo credat, credendo speret, sperando amet*".

If we divide our small catechesis for pagans into three, we might perhaps in the first part awaken the Faith in the Father's Promise to save us, then proclaim our trust

(1) See V.J. Donovan: "Liturgy, the Unused Force" in A.E.R. Jan. 61 p. 57.

in Jesus who saved us by his death and Resurrection and we would end in the third part by speaking of Charity: this Love of God which makes us brothers of Christ and sons of God. This classical division is found in many catechisms when it has not been put into the background by the logical, dry, juridical and moralistic distinction of: truths we have to believe, commandments we have to observe and sacraments we have to receive.

But if we insist on love we must not forget that standing in the way of this divine love or rather growling at its feet there is hatred, or as St. Augustine would say: in the way of divine "misericordia" and of the "humilis Deus" there is "superbus homo". "You will be like God". The whole story of salvation will then appear as a progressive *conquest* of love over hatred, of humility over pride, of Good over Evil, of God over Satan and sin (our own sin of pride). Saint Paul, Saint John, the First Fathers of the Church have often presented the Catholic Faith under the aspect of a *conflict*.

This aspect was rather put aside when the catechumenate shifted from the church to the class-room, from an initiation into a new life with the New People, to a doctrine to be studied in books. (see what we have said above about: Faith-conversion).

A Plan

Can we give now a kind of sketchy plan of the instruction before Baptism? As we have said it

could be divided into three parts: God—Christ—The Church or better: The Father, the Saviour, and The Spirit of Love.

The first part will then be subdivided into two: The Father is *omnipotent* (Creator and Holy). The Father is Saviour: He promises to save man who is a *sinner*: his sin being a drawing away from his Creator and beloved Father and, as a consequence, a slavery under satan and sin. The second part: Christ will also be subdivided into two: Jesus is omnipotent like the Father and Holy like the Father (first part of St. Mark Chapter 1 to 8:8). Then Jesus is the Saviour who comes to fulfil the Father's promise and saves us by the cross and the resurrection. The last part: the Church will insist specially on Unity and Love as being the fruit of the Spirit sent by Jesus. This would make 5 lessons and would not, I think, miss the essential.

If we have more time for the instructions, each one can be subdivided into four parts and thus we have twenty main points which may be considered like sign-posts on the road of the Story of Salvation, and can be of help to the catechist but cannot of course be given as such to the catechumen.

A. 1 — There is only ONE God, the Father Almighty, Creator of Heaven and earth. We must adore Him alone. We must never adore anybody else or anything else. We thank Him. He gave us life. We love Him: He is our Father.

2 — Like a pot made of clay, like a mere blade of grass, like a leaf carried by the wind: such is man in front of God says the Bible.

3 — God spoke to a man called Abraham. Abraham answered to the call of God. He said "Here I am" and he went where God wanted him to go. So God blessed him and promised him many children and a great reward one day.

4 — God is good and the friend of all men. He made us on earth so that we may one day meet Him. To achieve that it is necessary to take some pains. Men did not want to take pains to meet God. They chose the easy way of the devil. So they became slaves of the devil. But to save them God promised to give them Jesus.

B. 1 — When the Israelites marched out of Egypt God led them through the Red Sea and saved them from the army of Pharaoh. Thus they could go, following Moses, to the land that God had promised long before to Abraham and his descendants.

2 — God leads us lovingly and gives us everything we need on the way to heaven. He has resolved to lead us like the people of Moses to a beautiful land "where flows milk and honey".

3 — The devil does not want us to go to heaven. But God helps us in our fight against wickedness "Blessed are those who fight for justice, God will give them The Kingdom".

4 — Like the people of Moses we sing: The Lord is my Shepherd, I shall want nothing, the Lord is my Rock. The Lord is Salvation to me. We turn our face from the darkness to the Light.

C. 1 — By sin death has come into the world. But Jesus has conquered sin and death. Three days after his death Jesus rose again full of life. We, Christians, if we follow Christ Jesus we shall also rise after death.

2 — The chiefs of the Jews were very surprised when Jesus said to a paralytic "Son, thy sins are forgiven," but we know that Jesus came into the world to take sins away. To show that He has this power Jesus cured the paralytic.

3 — One day Jesus gave bread to more than 5000 people "so that they may not faint in the way". We are also on the way to heaven and the road is sometimes hard. Jesus will give us the bread from heaven.

4 — To Peter, James and John on the mountain, the Father in heaven said of Jesus: This is my beloved Son, listen to Him". We believe that Jesus is the Son of the Father God.

D. 1 — On Thursday evening Jesus took the "Last Supper" with his apostles. During the meal He took bread, gave thanks, broke the bread and gave it to his apostles saying: "This is my body given for you". Then He took the chalice of wine gave thanks and gave it to his apostles saying: "Drink ye all of

this for this is my blood of the New Testament which is shed for you and for many that sins may be forgiven. Do this in memory of me."

2 — On Friday in the afternoon at three o'clock in Jerusalem Jesus died crucified by the Jews who, because of their sins, did not want to believe in him.

Jesus before dying, said to the Father: "Forgive them because they do not know what they do" and then added "Father into your hands I commend my spirit". Jesus accepted his death so as save us. That is why he is called the Saviour.

3 — Three days after his death Jesus rose again from the dead. This means that Jesus is again alive. He went to meet his friends the apostles and stayed with them 40 days. One day He said to them: "All power in heaven and on earth has been given to me. I go to my Father's house to prepare a place for you" Then he went up to heaven.

4 — Jesus is "The Way" to heaven. Read and study his life: how he was born, in a poor stable, of the Blessed Virgin Mary, how he worked with Joseph the carpenter. You will then, like the apostles after the resurrection, learn what is Poverty, Purity, and Obedience.

E. 1 — The devil has tried to take us from God and to make us hate our neighbour and we were as though dead in our soul. But now

we live because we love our fellow-men as Jesus has loved us. Jesus gave us His Spirit of Love on the day of Pentecost and now we want everybody to join us in the new family of Jesus called the Church.

2 — To be a real member of the great family of Jesus, we must follow Him who is "The Way" by obeying His command of Love. We must listen to Jesus' words because He is "The Truth." Jesus is also "The Life" and we must receive this new life. We receive it in Baptism if we receive Baptism with great Faith in Jesus and if we are really sorry for our sins.

3 — Jesus loved us till the end. He gave his body and blood for us so that we may also learn to love one another as he has loved us. Jesus has also given us this crucified and risen body under the appearance of bread and wine in the Holy Eucharist so that we may become stronger and stronger on the way to the great marriage feast of heaven.

4 — The last day at the end of the world, it will be the great general meeting of all members of the family of Jesus. Jesus the Saviour will then come, victorious, to crush down into hell Satan and his followers. But he will lead to the Father's marriage feast in heaven all those who have received and kept the Spirit of Love. Amen.

Come Jesus Come!

B. MANGEMATIN, W.F.

Axioms of Modern Catechetics

During the International Study Week in Eichstaett in July 1960 the outlines of a catechetical programme have been discussed at length. We publish the final result.

Our Aim

1. *Catechesis carries out the command of Christ to proclaim God's Message of Salvation to all men.*

Christ carried out the will of His Father by giving His Church the commission "to preach the Gospel to every creature", "to make disciples" for Him and to provide Him with "witnesses throughout the world" (Mk. 16, 15, Mt. 28, 19, Acts 1, 8). The catechist does what Christ did and commissioned the Church to do: he proclaims the Good News of Salvation, he helps men to accept it and to become disciples who will give witness to it. Catechesis, then, does more than teach the doctrines of the Church; it wins men (children, adolescents, adults) for Christ and after baptism unites them further to Him.

All principles and methods of catechizing flow from the missionary command of Christ.

Our Message

2. *Catechesis proclaims the merciful love of the Father for us and the good news of God's Kingdom.*

Carrying out the commission of Christ, the Church brings a message from God which surpasses by far what the heart of man can think of or hope for (cf. 1 Cor. 2, 10; Eph. 3, 20).

The Church proclaims to all people that the eternal and grace-giving Kingdom of God is at hand, a Kingdom prefigured in the Old Testament, begun by Christ in the New and growing towards the fullness of glory at the end of time (Mc. 1, 15; Mt. 24, 14; 25, 34). All men are invited to the wedding feast prepared by the King of Kings from all eternity (Mt. 22, 2ff).

This message proclaims that God is not merely an idea or a remote and silent being, but a living personal God, the Almighty Creator and the Eternal Father. It tells of a world not drifting into chaos but being transformed into "a new heaven and a new earth" (Apoc. 21, 1). It speaks not of the dissolution of all things but of a "new creature" and an eternal and living union with our Father in Heaven.

3. *Catechesis is Christ-centred, reflecting the fulfilment in and*

through Christ of the Father's loving design.

God the Father carried out His plan through Christ, His Son, born of the Virgin Mary, our Saviour and Lord. Salvation is found only in Him (Acts. 4, 12). Through Christ we know about the Father and receive the Good News about the Father's Kingdom. By His death, resurrection and ascension, Christ saves us from our sins. He works in us through the Holy Spirit and leads us towards that day when He will judge all men and bring the world to its perfection. He is the Word (John 1, 1), the Mediator (1 Tim. 2, 5), the Way and the Life (John 14, 16).

Catechesis gives due importance to the historical treatment of God's design: how God prepared for Christ's coming in the Old Testament, how His coming brought about our salvation, and how Christ continues to communicate Himself through the Holy Spirit till He returns as the Lord of glory.

4. Catechesis proclaims that Christ continues to live and work in his Church through the Holy Spirit and the ministry of his Shepherds.

By the action of the Holy Spirit in the Church and particularly in the hierarchy, Christ gathers men together through His word, sanctifies and gives them life through the mystery of His passion, resurrection and ascension communicated in the Sacraments and gives them power to be witnesses before the world.

The Church is truly Christ's Body. He unites the members to Himself, the Head, and to one another, and assigns to each member a specific function. The Church is the chosen race, a people God means to have for Himself, a holy people called to priestly service in the world (cf. 1 Pet. 2, 9). The Church is the city built on the mountain top, lightened by Christ's light and shining brightly for all nations to see (cf. Mt. 5, 14; Isaiah 2). It is the family of God on earth, the home which the Father offers to all wanderers, the community of men advancing to its eternal destiny.

5. Catechesis emphasises that Worship is the heart of Christian community life.

Whenever the Church celebrates liturgy, she assembles as a holy people. Christ is in her midst and she is vivified by the Holy Spirit. In the Service of the Word (Mass of the Catechumens) Christ nourishes His Church by the word of life and carries her prayer up to the Father. In the celebration of the Eucharist (Mass of the Faithful) Christ engulfs her in the sacrifice of the redemption and saturates her anew with His life. By the one Eucharistic Bread, the many are made one body (1 Cor. 10, 17). By the Good Tidings, the prayer and the sacramental celebration, the people are filled with inner strength, spiritual knowledge and understanding in order to proclaim the Word of God without fear (cf. Acts 4, 31).

Worship is primarily directed to the praise of God. At the same time it is the highest expression of catechesis. Catechesis leads to worship and draws its life from worship. Worship is the inexhaustible source of faith, grace and the apostolate.

Our Response

6. *Catechesis teaches us to respond to God's call by an inner change of heart manifested in a life of faith and hope and of loving obedience to his commands.*

Man's first response to the message of salvation is that inner change of heart described in the Gospel as absolutely necessary to enter the Kingdom. Turning to God, man begins to realise all that God has done, is doing, and will do for him. In this acceptance of Christ, which must be made by catechumen and Christian alike, man recognizes the God of Love Who will save him from his sins. Repenting of his sins and filled with joy at the recognition of his Saviour, he is moved to obey the commandment of love. "The man who loves God is the man who keeps the commandments he has from me" (John 14, 21).

7. *Catechesis makes the Christian aware of his responsibility for the world and the betterment of its condition.*

The Christian sees the world as the work and possession of the Father in heaven, and feels responsible for it as "son and heir". What is called the "profane" or

"natural" order is no less from the hand of God. The Christian must value it in itself if he is to contribute to its sanctification in Christ. This is particularly true of the social order. If the Christian does not endeavour to restore it to its proper condition in regard to family, professional, economic, civic and cultural life, he is betraying the trust of his heavenly Father.

8. *Catechesis leads the Christian to share the faith with others.*

Catechesis makes the Christian keenly aware that the growth and welfare of God's kingdom depend on him. It stimulates missionary spirit so that the followers of Christ strive for sanctity, not only for the sake of their own salvation and greater happiness, but that their fellowmen may see their good example and praise the Father Who is in heaven (Mt. 5, 16). It is the Holy Spirit Who makes them witnesses of His Word and Life, and enables each one according to the measure of his faith and the gifts he has received from God, to communicate the message of salvation with its spiritual values to all with whom he comes in contact. Sanctity of life, the praise and joy of Christians, their contentment and assurance, their willingness and ability to share the message, and especially their love which embraces even enemies, are the signs by which others are led to experience the realities and values of God's Kingdom.

Our Method

9. *Catechesis, following God's method, proclaims "The wonderful works of God", which show forth the Truth and especially the Love contained in them, moving the heart and inspiring the whole life.*

Catechesis follows God's method of proclaiming the Glad Tidings of salvation. The wonderful works of God as narrated in the Old Testament, the miracles, discourses, and events in the New Testament, lead us to an understanding of the divine message and of its impact in our lives (cf. Heb. 1, 1). In these events God has come close to us, He has revealed and united Himself to us and He has shown us the way to live through Him and in Him. Catechesis is at the service of this divine Revelation and adapts itself to God's own way of winning men.

10. *Catechesis embraces a four-fold presentation of the faith: through Liturgy, Bible, systematic teaching and the testimony of Christian living.*

Each of these forms of presentation has its own specific function in the winning of the non-Christian and the development of the Christian. Catechesis strives to combine liturgy, bible, doctrine and the testimony of Christian living, so that the organic unity of the Christian message is more clearly presented.

LITURGY: The liturgy does more than communicate the Christian Mystery to the mind of the

participant. It uses sound pedagogical principles: the intuitive process, activity, teaching by experience, the imparting of values. It appeals to the entire person, the sensibilities, the intellect and the will. It is the means of impregnating the whole life with the Spirit of Christ. For, in the liturgy, the Mystery of Redemption is not only proclaimed through the words of the Holy Scripture, but is also expressed in prayers and hymns, presented in sacred signs and rendered sacramentally present and efficacious.

BIBLE: Catechesis is as inseparable from the Bible, the inspired word of God, as a plant from its roots. The Bible is the basis of the Church's proclamation and thus also of her catechesis. We use the Bible to follow the history of salvation in the way God Himself made it known. These sacred books take us from the creation of the world to its end and show us how Christ is the fulfilment of all.

SYSTEMATIC TEACHING: The systematic presentation of the faith has its roots in the Creeds and preaching of the early Christian proclamation, and has derived its organic development from the authoritative teaching of the Church throughout the ages. The catechism gives the learner spiritual insight into the relationship between the faith and Christian life and enables him

to cope with the questions of the day as an articulate Christian, and to express his faith to those who enquire about it.

TESTIMONY OF CHRISTIAN LIVING:

The Christian message and teaching is born out through the witness of a Christian life. The life of the Church and her saints show us repeatedly that Christ lives and works in the Church. The witness of a Christian life by individuals and by the community of the faithful, not only nourishes the faith of Catholics, but is the way that ordinarily leads the non-Christian to Christ and to the Church.

11. *Catechesis adapts itself to the life and thought of peoples, shows due appreciation of their laudable views and customs and integrates them harmoniously into a Christian way of life.*

The message of the living God should contact the living man, move his innermost heart, and convert him from within. Before the catechist begins his task God has already worked in the individuals and nations of His creation through His truth and grace, moving them to seek and attain their salvation in Christ (Acts. 17, 26-27). In the love of the Good Shepherd, the catechist seeks to recognise the special character, manner of thought, outlook, customs and culture of his catechumens. Beginning at the point where they can follow him, he seeks to instruct them according to the psychology of age-group,

sex and special circumstance. Guided by the Holy Spirit he enters into their hidden problems and leads them to adopt Christ's way of thinking as the best solution. He seeks in patience to correct whatever is false and erroneous but humbly endeavours to mould into the Christian way of life "whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, Whatever of good repute, if there be any virtue, if anything worthy of praise" (Phil. 4, 8).

12. *Catechesis introduces the catechumen into a living community and helps him to strike root in it.*

The life of faith is a life in the community of believers. The Apostles received their formation in the community which Christ gathered around Himself as the family of God (Mt. 12, 19). Those who were converted at the sermon of St. Peter were "taken into the community of the faithful which was inspired by the Holy Spirit" (Acts. 2, 41 ff). They found a home in the communal life of the primitive Church. Likewise, the believers to-day should welcome and embrace the newly baptized. Special groups may be needed, apart from the family and the parish, to sustain and stimulate the new Catholic in his faith. For only in the community, can a Christian recognize the full meaning of the Lord's message and experience the bonds of Charity which unite all men in Christ.

Christian Art in Africa

DURING the controversies which preceded the Vatican Council, Wilfrid Ward, the lay theologian, horrified the more cautious Cardinal Newman by declaring that he looked forward to the time when he would find a daily bulletin of Papal pronouncements on his breakfast table with "The Times". His hopes have been fulfilled at least to some extent by the frequent Instructions and Encyclicals which issue from Rome in modern times. Of particular interest to our purpose here are those which contain advice and instructions concerning the ancient cultures with which we deal.

Various instructions concerning these cultures are contained in the following documents:

1. "Evangelii Præcones", the Encyclical letter of Pope Pius XII issued in 1951; this Encyclical contains important pages on the Adaptation of native Cultures, and on the Holy Year Exhibition of Mission Art.

2. "Musicæ Sacræ Disciplina", the Encyclical letter of the same Pope, discusses the adaptation of traditional music to Christian uses.

3. The Instruction, "De Sacra Musica et Sacra Liturgia", issued in 1958 repeats and amplifies the instructions of the last mentioned Encyclical on native music.

4. "Princeps Pastorum", the missionary Encyclical of Pope John XXIII, quotes "Evangelii Præcones" on the question of native cultures, and requires 1) that the local clergy be taught in the seminaries to open their minds to the local cultures, and 2) that Bishops should at the opportune time establish centres of culture.

The Bishops have vigorously implemented the Popes' advice in regard to the opening of seminaries, which provides the main key to the problem of Adaptation. The instructions and advice, however, in regard to art, music and literature have left us cold, and it might not be too great an exaggeration to say that most of us, whether African or foreigners, have adjusted our minds to a state of quiet schism in this regard. It is disappointing that Archbishop Knox, formerly Apostolic Delegate to British East and West Africa, in a letter to the Editor of "Liturgical Arts" written in 1957, could mention only two places where any real attempt had been made to adapt negro arts to Christian uses.

I would not like to give the impression that this is one of the most pressing mission problems, or that considerable man power or money should be devoted to solving it. But it is necessary that some give special attention to the ques-

tion, and that missionaries in general should show an active sympathy towards their work, and when possible make use of it. It is hard to believe that the almost complete neglect of the advice of the Supreme Shepherds of the Church, in this matter, will not result in strains and stresses that could have been avoided by a more whole-hearted acceptance of their leadership on the part of both African and foreign clergy.

I have not been asked in this series of articles, however, to expound the theory of Adaptation but to describe some actual attempts to put it into practice. In 1947 Dr. P. Kelly, Provincial of the Irish Province of the Society of African Missions, opened a centre at Oye Ekiti in Nigeria, which would among other things do research and make experiment in the use of native arts and crafts for Christian purposes. He set up the centre in one of the most advanced and flourishing areas of negro culture still remaining in Africa. Here Father Sean O'Mahoney and I were able to work for seven years with some of the finest craftsmen in the area, studying the traditional feasts, songs and liturgy of the people. Already by 1949 we were able to send an interesting collection of Sacred Art to the Holy Year Exhibition; a collection which included wood-carving, and ornamental weaving, leather-work and bead-work.

The most interesting of these crafts is perhaps wood-carving.

There are no more prolific wood-carvers in Africa than the Yoruba people. Moreover their style lends itself more readily than most African work to adaptation to new uses. Up to the present time we have been able to continually increase our output of Christian work. We also produce traditional subjects to keep our carvers in contact with their own roots. Major secular works produced by our carvers include carved furniture for the House of Assembly and the House of Chiefs in the Western Region, large carved pillars and doors for the palace of the Oni of Ife, cultural head of the Yoruba people, and works for the pavilions of the Independence Exhibition in Lagos. Christian works include scores of crucifixes, stations of the cross, crib sets and church furnishings. We have also carved doors for several churches. Certainly lack of orders is not one of our problems.

Plate 1 shows a section of a door carved for a pagan temple by Areogun of Osi Illorin, one of the greatest African carvers known to the outside world by name. He did various traditional works for us up to the time of his death in 1954. His son Bandeale, a nominal Catholic, was the first carver to turn his skill to Christian subjects. Plate 2 shows a door carved in hard iroko wood for the Cathedral Church at Ibadan by Lamidi Fakeye. This work was paid for by Chief J. Odunjo one of the leading politicians. Lamidi is the

son of a carver, and an apprentice of Bandele. He is educated and is now a Moslem. The panels of this door represent six of the seven sorrows of Our Lady. The Crucifixion is included in an alcove above the door. Our carvers do not deliberately represent Jesus or Mary as Africans, and dress them more or less according to Christian tradition. Other figures, though not perhaps so much in this particular door, are unashamedly Yoruba in dress and ornament.

The first impact of such work is inclined to raise doubts and questions in the minds of both African and European Christians. It is certainly not correct to answer these doubts by turning away and continuing to use foreign imports. I hope in future articles to consider these doubts and questions in more detail, and discuss actual attempts to provide a solution.

KEVIN CARROLL, S.M.A.

READY NOW

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Divine Worship

and African Church Music

"African church music for the African". This was the conclusion of the previous article. Basing ourselves on various papal documents and on words spoken or written by outstanding people we have tried to show the great necessity and importance of adapted religious music in our apostolic activities.

Is Adaptation Necessary?

"To africanize our popular religious music is an excellent idea" you may say, "but while agreeing with it in principle, one may doubt the possibility of this suggested adaptation. Can these principles be put into practice? Is it really possible to utilize indigenous musical forms and incorporate them into the liturgical cult?" Why not? This is nothing new. This has been happening already for ages all over the world. Fortunately, several attempts have been made in various parts of the African mission countries too. And the results are not only satisfactory, but in many places African church music has been composed. It would take more than one sheet of paper merely to list the many "African Masses" which have been enthusiastically received by Africans all over the continent and have been warmly welcomed also in Europe

and America; to say nothing of the countless compositions of church hymns in African style which have profoundly impressed our faithful here in Africa and elsewhere.

To give African music a place in Catholic worship is certainly possible; so we must try to do it, following the good example given by so many others.

Texts in Vernacular

The mother tongue is necessarily better understood than any other language. In it we are able to express (and understand) shades of meaning; expressions, images, proverbs and comparisons have their own meaning for us; we appreciate its beauty of form; in it we can say things the way people will understand them, because it is the way they would say them themselves.

The faithful certainly pray and sing more willingly, more enthusiastically and with more conviction in their language. Why, then, should we continue to make them pray and sing in Latin or any other language that is not theirs? We should give every encouragement to singing in the vernacular as far as we are allowed to do so. It is scarcely necessary to say that everywhere in the world any translation into the vernacular, and any

new prayer or hymn in the local language must have ecclesiastical approval. The language of the text should be exact and clear, easy and simple and not full of exaggerated expressions; it should be dignified and reverent and suited to its subject.

NOTA BENE: A good text, however, is not enough. What a pity it is that some hymn books have never been revised, though several times reprinted. Many texts do not correspond at all with the music. We meet syllables, which have no emphasis at all in the spoken language, set to a note which is accentuated in the musical phrase; and how many long vowels get no musical accent? This sort of inaccuracy can make a text unintelligible; it could even change the meaning of the words. Revision of existing texts would help greatly towards possible reprints in the future.

Adaptation of the Music

That which gives its specific character to African music is its mode and its rhythm; a musician, therefore, who is going to attempt to create African church music must ground himself well in a knowledge of the African scale and the African rhythm. The SCALE of Bantu music is "pentatonic". This means that the scale consists of five tones: doh-ray-me-soh-lah (or soh-lah-doh-ray-me). Exceptionally, however, a "fah" or a "te" are met with, usually when the melody descends, practically never on a rising melody. Another

characteristic of bantu music is that the scale is "diatonic". It consists of the five above mentioned tones, without any chromatic alteration, so the raising and lowering of notes by means of a "sharp" or a "flat" which is essential to European music, does not occur in African melodies.

As to the Rhythm: bantu music is characterized by its rhythm, so the greatest attention must be paid to it in our efforts to compose African religious music.

Its Proper Liturgical Qualities

According to the directives given by the Sovereign Pontiffs there are three liturgical qualities proper to church music.

Holiness: African melodies which are going to be used in liturgical cult must possess a religious dignity and seriousness. They must not in any way savour of the profane. Church music must be purified of any profane element. The composition must express the sacred and Christian character of the cult. Therefore the copying of profane melodies should be avoided. Christian religious inspiration is necessary, because popular religious music must remain within its limits in order to render divine worship worthily. That is why the Council of Trent forbids "those musical works in which something lascivious or impure is mixed with organ music or singing". (Instruction of Pius XII.)

Goodness of form. Unfortunately, many compositions have been introduced into the liturgical cere-

monies which entirely lack the required inspiration and well-balanced formal structure. Many a composer has failed to develop motifs well, to construct musical phrases, to combine melody, harmony and rhythm. The "Instruction" condemning every musical form of cheap quality and of little value, insists on goodness of form, for "Church music is not only most intimately conformed to the sacred text, but also in a way interprets their force and efficacy and brings delight to the minds of the hearers".

By the way here in Uganda we are still singing melodies which date from a period of decadence of religious music and which in Europe have been put aside. Although it may astonish some people let me mention that a few of former "best sellers" (e.g. *Minuit Chrétien* by Adam and *Suscipe Domine* by Lambillotte, S.J.) have been forbidden in several places by ecclesiastical authorities as music not suited to the church because of their opera-style.

Universality. Consequently, liturgical music will be accessible to men of all races, all countries, all ages. "*Musicæ Sacræ Disciplina*" insists on this universal quality: "Every nation is permitted to admit into its ecclesiastical compositions those forms which may be said to constitute its native music, but still these forms must be subordinated in such a manner to the general characteristics of sacred music, that nobody of any

nation may receive an impression other than good on hearing it".

Composers of Church Music

There are musicians and musicians. Not every musician is a composer. Some musicians are world-famous because of their ability to perform the musical works of others; but they themselves are not capable of composing. Others are not only "re-productive" artists, but they have also the gift of creating music.

One should not lose sight of the fact that even this talent of composing does not suffice. Composing religious music must be the fruit of an artistic mind combined with a Christian spirit. "An artist who does not profess his faith, or who separates himself from God in his soul and in his behaviour, should by no means occupy himself with religious art, because he does not possess that interior eye which permits him to discover what the majesty of God and the divine cult demand. Neither can we expect that his private works of religious kind — even if they reveal a mastership and a certain capacity of the author — can inspire faith and piety which suits the temple of God and its sanctity" (*Mus. Sacr. Disc.*). Therefore, only artists who have a deep Christian faith, should venture upon such an important task.

African Composers

When we speak of composers of African religious music, it is evident that we have, first of all,

"African" musicians in mind. By whom else could the africanization be materialized? More and more Africans have nowadays an authentically Christian spirit. Drawing from their own richness the artists among them will be able to create a church music with a truly African ring and at the same time in full conformity with the fundamental exigencies explained above.

How to Start ?

We may find it difficult to decide just how and where to begin, so may I make a few suggestions?

First of all, it would be most useful to study the African music of your country thoroughly, and to distinguish between the various sorts of songs which exist. Obviously, some kinds will be cut out immediately because of their profane character. But we might discover other types of songs intended for more solemn occasions and which have therefore a dignified character. We may find songs which have an authentically religious element: there are lullabies whose theme is that the child is a gift of God; there are traditional songs showing respect for the Supreme Being, etc.

Having found our indigenous music of a suitably reverent type, we should try to refine it and to impregnate it with Christian inspiration. If new melodies should be inserted they must be in the right mode and rhythm and carefully conserve their solemn religious character. Attempts of this

kind might be rewarded with surprisingly good results.

Reliable Criterion

After having tried long and seriously to compose some African religious music, you would then want to find out how successful your creative work had been. The religious value of a hymn must be judged by its effect on African listeners who are gifted with some musical talent. Though an artist may be very much satisfied with his own compositions and though his musical friends may share his opinion, one must remember that the only trustworthy criterion of the religious value of African church music is the appreciation of the African faithful themselves. It is their impressions that will decide if such and such a composition of sacred music can be used for liturgical worship.

Conclusion

Within the scope of these few columns we do not pretend that we have exhausted all that could be said on the subject of African sacred music in divine worship.

The only intention was to explain what the sincere desires of Mother Church with regard to a more useful active participation of the faithful in the church through singing in their musical mother language. The practical directives and suggestions which followed, might be a help in your very much appreciated attempts to give African liturgical music to the Africans.

PAUL VAN THIEL, W.F.

APOSTOLIC FACULTIES

Gladly complying with the wishes of many readers we publish the complete text of the new Faculties. For a commentary on the changes see A.E.R., Jan., '61.

Sacra Congregatio de Propaganda Fide

Prot. N. 2150/60

FORMULA FACULTATUM DECENNALIU

Vi potestatis sibi a SS. mo D.N. Joanne Div. Prov. Pp. XXIII tributae, haec S. Congregatio Ordinario

.....

sequentes facultates concedit ad decennium, quod decurrit a die 1 mensis Januarii anni 1961 ad diem 31 mensis Decembris anni 1970.

A) Circa Sacramenta et Sacros Ritus

1. Concedendi sacerdotibus atque diaconis facultatem benedicendi aquam baptismalem per formulam breviorum in Rituali Romano contentam.

2. Conficiendi, si sit Episcopus consecratus, olea sacra cum numero ministrorum quos haberi contigerit: et, si necessitas urgeat, etiam extra diem Coenae Domini.

3. Concedendi sacerdotibus facultatem conficiendi oleum infirmorum, in casu tamen verae necessitatis, id est, si oleum infirmorum, ab Episcopo benedictum, haberi nequeat.

4. Concedendi facultatem administrandi Confirmationis Sacramentum nonnullis sacerdotibus, absente tamen aut longinque residente vel impedito quocumque Episcopo, et servato ritu in Rituali Romano contento (1).

5. Permittendi ut iusta de causa Missa celebrari possit, super altari portatili, sine ministrante, sub dio et in navi, dummodo, debitis cautelis adhibitis, nullum adsit irreverentiae periculum, et locus decens sit, etiamsi altare sit fractum vel sine Reliquiis Sanctorum; atque ut Missa inchoari queat post mediam noctem.

6. Permittendi ut sacerdotes substituere possint altari portatili seu petrae sacrae aliquod linteam ex lino vel cannabe confectum et rite benedictum, in quo conditae sint Sanctorum Reliquiae ab aliquo Ordinario loci recognitae, super quo iidem sacerdotes sacrosanctum Missae sacrificium celebrare queant iis tantum in casibus in quibus nulla ecclesia vel nullum oratorium publicum exstet, servatis de cetero servandis iuxta Rubricas, praesertim quoad tobaleas et corporale.

7. Permittendi ut Missa celebrari possit cum uno lumine cuiusvis generis; nec non permittendi ut Missa absque luminibus celebrari possit, in casu verae necessitatis.

8. Permittendi ut in utraque purificatione calicis aqua tantum adhiberi possit, dummodo tamen adsit vini penuria.

(1) Cfr. Sacra Congregatio de Propaganda Fide, Decretum de confirmatione administranda iis, qui in periculo mortis sunt constituti, A.A.S. 40 (1948), p. 41.

9. Permittendi thurificationem in Missis a solo celebrante cantatis vel etiam in Missis lectis cum cantu.

10. Concedendi ut Missa solemnis et aliae functiones liturgicae solemnes celebrari possint cum assistentia solius diaconi, si alii ministri sacri desint.

11. Permittendi ut adhibeantur paramenta, vestes sacrae et mappae altaris, confecta ex gossypio vel, exclusis corporalibus, pallis et purificatoriis, ex alia materia, quae deceat.

12. Concedendi sacerdotibus ut, iusta de causa, in celebrando Sancto Sacrificio, uti possint paramentis cuiusvis coloris liturgici.

13. Concedendi sacerdotibus ut bis vel ter in die Missam celebrare possint, si iuxta prudens Ordinarii iudicium, notalibus partis fidelium bonum id postulet, servatis de cetero iure servandis.

14. Permittendi ut in ecclesiis et oratoriis publicis, quae privilegio iuris communis (can. 821 §§ 2-3) non gaudeant, vel in locis ubi Missa pro fidelibus celebrari soleat, tres Missae statim post mediam noctem Nativitatis Domini celebrari possint, cauto tamen ut omnia cum omni reverentia fiant.

15. Permittendi ut functiones Hebdomadae sanctae, etiam his, et ritu simplici, celebrari queant hora postmeridiana, prudenti Ordinarii iudicio statuta, in locis quoque ubi Missa pro fidelibus celebrari solet; et quatenus neque praedictae functiones fieri possint, permittendi ut in iisdem locis Missa lecta Feria Quinta in Coena Domini opportuniore hora litari possit.

16. Permittendi ut in ecclesiis ter infra hebdomadam, extra Quadragesimam, Missa lecta de Requie celebrari possit, etiam diebus ritus duplicis maioris et minoris, exceptis dominicis, octavis Nativitatis Domini, Paschatis et Pentecostes nec non feriis ac vigiliis privilegiatis, diebus tamen, quibus eadem Missae a rubricis permittitur, computatis. *

17. Concedendi ut toto anni tempore Missa de Dominica celebrari possit diebus infra Hebdomadam modo ne occurrat festum ritus duplicis primae classis.

18. Permittendi, etiam diebus festis et dominicis, Missam votivam de B.M.V., diebus autem ferialibus etiam Missam defunctorum, iis qui, ob defectum oculorum aliamve infirmitatem, legere nequeant vel nonnisi extremo cum labore Missas singulis diebus occurrentes iuxta Missalis Romani rubricas legere valeant.

19. Permittendi ut, iusta de causa, Sanctissimum Sacramentum cum duobus luminibus cuiusvis generis exponi possit. Quoad vero lumina in expositione perpetua et Quadraginta Horarum normas opportunas Ordinarius loci praescribere potest.

20. Permittendi ut, in locis ubi nulla prorsus materia ad lampades nutriendas haberi potest, Sanctissimum Sacramentum etiam sine lumine asservari possit, onerata conscientia ipsius Ordinarii.

21. Permittendi, si sit periculum irreverentiae vel sacrilegii, ut Sanctissimum Sacramentum in loco non sacro, decenti tamen, retineri possit, etiam sine lumine.

22. Permittendi ut Sanctissima Eucharistia asservari possit ad normam can. 1265, etiamsi sacerdos bis tantum in mense Missam in sacro loco celebret.

* According to the new Code of Rubrics the festum duplex "maius" or "minus" has now become festum III classis. The former "feriae privilegiatae" are now called "I classis" and the former "vigiliae privilegiatae" have become henceforth "vigiliae I classis" — ED.

23. Permittendi religiosis utriusque sexus ut pallas, corporalia et purificationis primo abluere valeant (subdelegabilis).

24. Permittendi sacerdotibus et diaconis ut, iusta de causa, deferre et administrare valeant christianis aegrotantibus Sanctissimam Eucharistiam sine superpelliceo ac sine comite.

25. Permittendi ut tempus, quo Paschalis communio fieri potest, ad diem Cinerum anticipetur.

26. Conferendi, rationabili de causa, omnes Ordines minores eadem die, etiam cum prima Tonsura.

27. Conferendi, si sit Episcopus, iusta de causa, omnes sacros Ordines, etiam Presbyteratum, diebus ferialibus etsi continuis.

28. Permittendi, iusta de causa, ut suis subditis omnes sacri Ordines, etiam Presbyteratus, diebus ferialibus etsi continuis conferri possint.

29. Dispensandi, canonicis existentibus causis, super impedimentis matrimonialibus sive minoris sive maioris gradus (can. 1042), tam publicis quam occultis, etiam multiplicibus, iuris tamen ecclesiastici, exceptis impedimentis provenientes ex sacro Presbyteratus ordine, ex affinitate in linea recta, consummato matrimonio, et ex defectu praescriptae aetatis, quando sponsi ad aetatem ab antiquo iure praefixam nondum pervenerint (idest ad annum 14 completum pro viris et ad 12 completum pro mulieribus).

Concedendo tamen has dispensationes, Ordinarius prae oculis habeat regulas statutas in Codice, a can. 1035 ad can. 1080, circa impedimenta in genere et in specie et, in impedimentis mixtae religionis et disparitatis cultus, servatis conditionibus ab Ecclesia praescriptis: videlicet de amovendo a catholico coniuge perversionis periculo, ac de universa prole utriusque sexus in catholicae religionis sanctitate tantum baptizanda et educanda (2), monita parte catholica de obligatione, qua tenetur, conversionem coniugis acatholici prudenter curandi: eaque lege ut, neque ante neque post matrimonium coram Ecclesia initum, partes adeant ministrum falsi cultus ad matrimoniale consensum praestandum vel renovandum. Si agatur vero de matrimoniis cum hebraeis vel mahumetanis, peculiari ratione oportet ut: constet de status libertate partis infidelis, ad removendum periculum polygamiae; absit periculum circumcisionis prolis; et si civilis actus sit ineundus, sit tantum caeremonia civilis nullaue Mahumetis invocatio aut aliud superstitionis genus interveniat (subdelegabilis).

30. Sanandi in radice, iuxta regulas in Codice a can. 1138 ad can. 1141 statutas, matrimonia ob aliquod impedimentum, de quo supra (n. 29) vel ob defectum formae, nulliter contracta. Quoad vero attinet ad prolis legitimationem, Ordinarius prae oculis habeat canones 1051, 1138.

Facultas sanandi in radice non extenditur ad casus in quibus supervenerit amentia unius vel utriusque partis. In singulis hisce casibus igitur ad S. Sedem recurrendum erit (subdelegabilis).

31. Sanandi pariter in radice matrimonia mixta attentata coram magistratu civili vel ministro acatholico, dummodo moraliter certum sit partem acatholicam universae prolis nasciturae catholicam educationem non esse impedituram (subdelegabilis).

(2) Cf. *Sylloge ad usum missionariorum*, Romae, 1939, p. 561 et ss.

32. Dispensandi super interpellatione coniugum in infidelitate relictorum (3) pro omnibus casibus ordinariis, quando scilicet adhibitis antea omnibus diligentis, etiam per publicas ephemerides, ad reperiendum locum ubi coniux infidelis habitat, iisque in irritum cessis, constet ex processu saltem summario et extraiudicialiter coniugem absentem moneri legitime non posse aut monitum intra tempus in monitione praefixum suam voluntatem non significasse (subdelegabilis).

33. Itemque dispensandi super interpellatione coniugis in infidelitate relictis, siquidem certo constiterit ex processu saltem summario et extraiudicialiter interpellationem fieri non posse sine evidenti gravis damni aut coniugiam ad finem converso (etsi nondum baptizato), aut christianis inferendi periculo (subdelegabilis).

34. Permittendi ut, accedente gravi causa, interpellatio coniugis infidelis ante baptismum partis quae ad fidem convertitur fieri possit; nec non, gravi pariter de causa, ab eadem interpellatione ante baptismum partis quae convertitur, dispensandi, dummodo hoc in casu ex processu saltem summario et extraiudiciali constet interpellationem fieri non posse, vel fore inutilem subdelegabilis).

35. Concedendi, etiam in dioecesibus, sacerdotibus qui, praedicationis cursibus, quibus vulgo nomen est (missiones), ad evangelizandos fideles vel ad aliud exercitium pietatis implendum in longinquas regiones a parochiali sede dissitas pergunt, iisdem Missionibus perdurantibus, licentiam matrimonii celebrationi valide assistendi, firmis sacrorum canonum praescriptionibus tum de iuribus parochi servandis tum de inscriptione in libris paroecialibus facienda (subdelegabilis).

36. Impertiendi benedictionem nuptialem extra Missam aut preces recitandi iuxta formulas in Rituali Romano contentas (subdelegabilis).

37. Confirmandi Confessarium ordinarium etiam ad quartum et quintum triennium, servatis conditionibus in canone 526 praescriptis.

38. Permittendi, nomine Sanctae Sedis, ut Moniales e clausura maiore exeant pro brevibus egressibus et in casibus enumeratis in Instructione lata a S.C. de Religiosis die 25 martii 1956 (subdelegabilis).

B) Circa Absolutiones, Benedictiones, Indulgentias et Indulta varia

39. Absolvendi ab omnibus censuris, sive simpliciter sive speciali modo Romano Pontifici reservatis, iuxta can. 2250 § 2 (subdelegabilis).

40. Dispensandi vel commutandi, iuxta de causa, vota privata, Sedi Apostolicae reservata, de quibus in can. 1309 (subdelegabilis).

41. Benedicendi solo crucis signo cum omnibus Indulgentiis a Sancta Sede concedi solitis, coronas precatorias, cruces, parvas statuas et sacra numismata, et adnectendi coronis Indulgentias, quae a S. Birgitta et quae a Patribus Crucigeris nuncupantur (subdelegabilis).

42. Conferendi uni alterive i.e. paucis ex sacerdotibus in casu necessitatis facultatem consecrandi, iuxta formam in Pontificali Romano praescriptam,

(3) Pro dispensandis infidelibus plures uxores habentibus, ut post baptismum quam ex illis maluerint, si etiam ipsa fidelis fiat, retinere possint, nisi prima voluerit converti, cfr. can. 1125.

calices, patenas et, iuxta formulam breviorē, altarium lapides, adhibitis tamen oleis ab Episcopo benedictis.

Pariter conferendi facultatem benedicendi linteum secundum formulam specialem in Rituali Romano contentam.

43. Impertiendi, praeter concessionēs communes a Sancta Sede factas, ter in anno in solemnioribus festis Benedictionem Papalem iuxta praescriptam formulam cum Indulgentia plenaria ab iis lucranda, qui vere poenitentes, confessi et Sacra Communionē refecti, eidem Benedictioni interfuerint, Deumque pro sanctae Fidei propagatione et iuxta mentem Summi Pontificis oraverint.

44. Concedendi ut, servatis consuetis conditionibus, Indulgentiam plenariam in primae Communionis solemni distributione et in Sacramenti Confirmationis administratione, christifideles omnes praesentes lucrari possint.

45. Concedendi Indulgentiam plenariam primo conversis ab haeresi, servatis consuetis conditionibus (subdelegabilis).

46. Concedendi Indulgentiam plenariam singulis ex clero et ex religiosis utriusque sexus, qui per tres saltem integros dies spiritualibus Exercitiis interfuerint, ac sacrosantum Missae sacrificium celebrantes vel saltem ad Sacram Synaxim accedentes pias preces fuderint, ut supra (n. 43).

47. Impertiendi Benedictionem Apostolicam cum Indulgentia plenaria omnibus christifidelibus, qui spiritualibus Exercitiis seu sacris Missionibus, de quibus in can 1349 § 1, ultra medietatem interfuerint, benedictioni cum Cruce in fine postremae concionis impertiendae vere poenitentes, confessi ac Sacra Communionē refecti adstiterint, atque ecclesiam, in qua conciones huiusmodi habebuntur devote visitaverint, ibique pias ad Deum preces fuderint, ut supra (n. 43) (subdelegabilis).

48. Concedendi in actu visitationis paroeciarum, quasi-paroeciarum et missionum, nec non communitatum tam saecularium quam religiosorum, ut Indulgentiam plenariam una vice tantum lucrari possint christifideles, dummodo contriti, confessi ac Sacra Communionē refecti ecclesiam vel oratorium visitaverint et pias ad Deum preces fuderint, ut supra (n. 43) (subdelegabilis).

49. Concedendi christifidelibus ut Indulgentias, propter quas confessio saltem bis in mense requiritur, lucrari possint, etsi semel in mense ad poenitentiae sacramentum accesserint (subdelegabilis).

50. Iisdem christifidelibus largiendi, si loca inhabitent ubi prorsus impossibile vel saltem sit difficile ad confessarium accedere, ut lucrari queant Indulgentias, quae Confessionem et Communionem requirunt, dummodo sint corde saltem contriti, addito firmo proposito peccata, quamprimum poterunt, confitendi (subdelegabilis).

51. Benedicendi Christi crucifixi imagines sculptas cum Indulgentia plenaria a quocumque ex fidelibus in mortis periculo constitutis lucranda eas deosculando, vel Sanctissimum Iesu nomen corde saltem, si ore non potuerint, invocando (subdelegabilis).

52. Erigendi, vel concedendi sacerdotibus facultatem erigendi, ritibus ab Ecclesia praescriptis, stationes Viae crucis, sum omnibus indulgentiis, quae huiusmodi pium exercitium peragentibus a Summis Pontificibus impertitae sunt; et applicandi easdem indulgentias crucibus et crucifixis, pro infirmis aliisque legitime impeditis dummodo iidem crucifixum ad hoc benedictum cum

affectu et animo contrito osculentur vel etiam tantum intueantur, brevem insimul, si possint, aliquam orationem vel precem iaculatoriam in memoriam Passionis et Mortis Domini recitantes.

53. Erigendi illas etiam confraternitates a Sancta Sede adprobatas quarum instituendarum ius apostolico ex privilegio aliis reservatum est (can. 686 § 2) (una excepta confraternitate Sacratissimi Rosarii) iisque adscribendi christifideles.

54. Concedendi sacerdotibus facultatem christifideles adscribendi confraternitatibus (inclusa confraternitate Sacratissimi Rosarii) atque benedicendi, ritibus ab Ecclesia praescriptis, omnia scapularia a Sede Apostolica probata, eaque imponendi sine onere inscriptionis.

55. Concedendi ut privatim recitari possit matutinum cum laudibus diei sequentis statim post meridiem.

56. Concedendi sacerdotibus, diaconis et subdiaconis ut ob legitimam gravemque rationem, loco Divini Officii, Rosarium integrum aut alias preces recitare possint.

57. Permittendi clericis ut vestes laicales induere possint, si aliter vel transire ad loca eorum curae commissa, vel in eis commode permanere nequeant.

58. Permittendi clericis et religiosis ut ad finem Regni Christi amplius dilatandi, medicinam et chirurgiam exercere valeant dummodo in istis artibus revera periti sint et in curandis infirmis omnia quae clericum et religiosum dedecent, vel scandalo esse possint, diligenter vitent, atque pro ipso exercitio artis suae nihil accipiant.

59. Dispensandi cum catholicis ut serviliter laborare valeant diebus Dominicis, vel festis de praecepto, exceptis Paschate et Pentecoste, post tamen Sanctae Missae auditionem, si possit audiri; si vero non possit, recitatis precibus suppletivis (subdelegabilis).

60. Permittendi, ut, servatis rubricis, in dominicam proxime sequentem transferatur solemnitas festorum, quae secundum can. 1247 sunt ferianda, sed legitime abolita.

61. Transferendi processiones Rogationum in dies, quae secundum adiuncta locorum aptiores Ordinario videantur.

62. Concedendi, non ultra triennium, licentiam legendi ac retinendi, sub custodia tamen ne ad aliorum manus perveniant libros prohibitos et ephemerides, exceptis operibus haeresim vel schisma ex professo propugnantibus, vel etiam ipsa religionis fundamenta evertere nitentibus necnon operibus de obscoenis ex professo tractantibus, singulis christifidelibus sibi subditis, nonnisi tamen cum delectu ac rationabili de causa (cfr. can. 1402 § 2), iis scilicet tantum, qui eorundem librorum et ephemeridum lectione sive ad ea impugnanda sive ad proprium legitimum munus exercendum, vel iustum studiorum curriculum peragendum, vere indigeant.

C) Pro Ipso Ordinario

(excepto Vicario Generali et Delegato)

63. Asservandi in sacello domus stabilis suae residentiae actualis Sanctissimum Eucharistiae Sacramentum atque etiam pro Ordinario, caractere episcopali carente, fruendi indulto personali altaris privilegiati quotidiani.

64. Lucrandi indulgentias, quas aliis vi facultatum sibi concessarum impertire valet, impletis tamen consuetis conditionibus.

65. Si sit Episcopus, utendi throno cum baldachino et cappa magna in Pontificalibus; nec non permittendi presbyteris, in ecclesiis suae iurisdictionis celebrantibus, ut sui nominis tamquam Antistitis sive in precibus ferialibus sive in Canone Missae mentio fiat: quatenus haec a iure concessa non fuerint.

66. Pro Praefectis Apostolicis, utendi, durante munere, insignibus et privilegiis, ipsis a can. 308 concessis, etiam extra proprium territorium, prae-habito, quoad exercitium Pontificalium, consensu Ordinarii.

67. Vestiendi paramentis pontificalibus, rationabili de causa, sine rochetto, tunicella et dalmatica.

68. Celebrandi, quando ob penuriam sacerdotum impossibilis sit Missae pontificalis litatio, Missam solemnem aut Missam in cantu sicut ceteri sacerdotes.

Animadversiones

I. Memoratae facultates ea lege conceduntur, ut illae tantum subdelegari possint, quae ita explicate notantur per verbum "subdelegabilis".

II. Ordinarius, inclusis Vicario Generali et Delegato, uti potest, in iisdem tamen adiunctis, facultatibus seu permissionibus, quas, intra limites in praecedentibus articulis expressos, concedere potest.

III. Ordinarius insuper supradictis omnibus facultatibus sive per se sive per alios uti tantum valeat intra fines suae iurisdictionis; easque gratis et sine ulla mercede exerceat (praeterquam pro expensis Cancellariae et cursus postalibus ab iis qui pares sunt ad eas solvendas exigendis) et facta mentione apostolicae delegationis (vel subdelegationis ab Ordinario).

IV. Quod si forte ex oblivione vel inadvertentia ultra tempus supra praefinitum, hisce facultatibus Ordinarium, vel eius delegatum, uti contingat, absolutiones, dispensationes, concessionem omnes exinde impertitae uti ratae atque validae habeantur. Insuper datis ab Ordinario precibus pro renovatione seu prorogatione earundem facultatum, ipse in suo robore perseverare censeantur, usque dum responsum S.C. eundem Ordinarium pervenerit.

Datum Romae, ex Aedibus Sacrae Congregationis de Propaganda Fide,
die mensis..... anno Domini.....

.....
.....

N.B. — Cetera rescripta concessa usque ad expirationem facultatum generalium debent remitti ad S.C. de Propaganda Fide pro renovatione. Gratis sine ulla solutione quocumque titulo.

AFRICA and the HOLY SEE *

a) DEPEND ON THE S.C. DE PROPAGANDA FIDE

1. *The Apostolic Delegation in DAKAR*

Its titular is His Excellency The Most Reverend Jean B. MAURY, Titular Archbishop of Laodicea di Frigia.

It comprises:

| | | | |
|-------------|-------------------------|----------------|----------------------|
| Senegal | Ecclesiastical Province | Mali | E.P. |
| Guinea | E.P. | Gambia | 1 Dioc. |
| Ivory Coast | E.P. | Sierra Leone | 1 Dioc., 1 Pref. Ap. |
| Ghana | E.P. | Mauretania | 1 Pref. Ap. |
| Togoland | E.P. | French Sahara | 1 Dioc. |
| Dahomey | E.P. | Spanish Sahara | 1 Pref. Ap. |
| Niger | E.P. | Morocco | 1 Archdioc. |
| Upper Volta | E.P. | | |

2. *The Apostolic Delegation in LAGOS*

Its titular is His Excellency the Most Reverend Sergio PIGNEDOLI, Titular Archbishop of Iconio.

It comprises:

| | | | |
|--------------------------|---------------------------|----------------------|------|
| Nigeria | 3 E. Provinces | Congo (ex-French) | E.P. |
| | including Brit. Cameroons | Cameroon (ex-French) | E.P. |
| Chad | E.P. | Gabon | E.P. |
| Central African Republic | E.P. | | |

3. *The Apostolic Delegation in LEOPOLDVILLE*

Its titular is His Excellency The Most Reverend Gastone MOJAISKY PERRELLI, Titular Archbishop of Amida.

It comprises:

| | |
|--------------------|---------------|
| Congo (ex-Belgian) | 6 Eccl. Prov. |
| Ruanda | E.P. |
| Urundi | E.P. |

4. *The Apostolic Delegation in PRETORIA*

Its titular is His Excellency The Most Reverend Joseph McGEOUGH, Titular Archbishop of Emesa.

It comprises:

| | | | |
|-----------------------|------------|-------------------|-------------|
| Union of South Africa | 4 E. Prov. | Southern Rhodesia | E.P. |
| South West Africa | 2 Vic. Ap. | Swaziland | 1 Dioc. |
| Basutoland | E.P. | Bechuanaland | 1 Pref. Ap. |

* The information concerning the Apostolic Delegations in A.E.R., January 1961 was not exact. It should be noted in particular that the two Rhodesias do not depend on one and the same Ap. Delegation. We sincerely regret the confusion caused. ED.

5. *The Apostolic Delegation in NAIROBI*

Its titular is His Excellency The Most Reverend Guido DEL MESTRI.

It comprises:

| | | | | |
|--------------------|--------|-----------------|------------|-------------|
| Kenya and Zanzibar | E.P. | Sudan | 5 Vic. Ap. | 2 Pref. Ap. |
| Uganda | E.P. | Libya | 2 Vic. Ap. | 2 Pref. Ap. |
| Tanganyika | 2 E.P. | Somalia | | |
| Northern Rhodesia | E.P. | Seychelles Isl. | | |
| Nyasaland | E.P. | | | |

Moreover in South West Asia:
Arabia, Aden, Bahrein, Kuwait, Muscat and Oman, Treaty Terr. of Oman,
Qatar, Saudi Arabia, Yemen.

6. *The Apostolic Delegation in TANANARIVE*

Its titular is His Excellency The Most Reverend Felice PIROZZI.

It comprises:

Madagascar E.P.
Reunion
Mauritius

7. *The Apostolic Internunciature in MONROVIA*

Its titular is His Excellency The Most Reverend John COLLINS, Titular Archbishop of Tala.

It comprises:

Liberia (N.B. See "Liberia" under *News in Brief*, p. 158).

8. *The Apostolic Internunciature in ADDIS ABABA*

Its titular is His Excellency The Most Reverend Joseph MOJOLI, Titular Archbishop of Larissa di Tessalia.

Southern Ethiopia depends on the S.C. de Prop. Fide.

Northern Ethiopia depends on the S.C. pro Ecclesia Orientali.

b) DEPEND ON THE S.C. PRO ECCLESIA ORIENTALI

Egypt

Northern Ethiopia and Eritrea

c) DEPEND ON THE S.C. CONSISTORIALIS

Northern Algeria E.P.

Tunisia E.P.

Ceuta

d) DEPEND ON THE S.C. PRO NEGOTIIS ECCLESIASTICIS
EXTRAORDINARIIS

Angola

Mozambique

Portuguese Guinea

Principe and San Tome

Cape Verde Isl.

Azores

Madeiras

NEWS IN BRIEF

Nigeria

The Very Reverend William Mahony, S.M.A., has been appointed first Prefect Apostolic of Ilorin (East Nigeria).

Basutoland

A new Ecclesiastical Province has been erected. The former diocese of Maseru is now Archdiocese with the Diocese of Leribe and the new Diocese of Qacha's Nek as suffragan sees.

The Most Reverend Emmanuel 'Mabathoana, O.M.I., until recently Bishop of Leribe, has been appointed Archbishop of Maseru. The Right Reverend Joseph Des Rosiers, O.M.I., has been transferred from Maseru to Qacha's Nek and the Very Reverend Ignatius Phakoe, O.M.I., named Bishop of Leribe.

Uganda

After having accepted the resignation of Archbishop Louis-Joseph Cabana, W.F., His Holiness Pope John XXIII appointed The Most Reverend Joseph Kiwanuka, W.F., Archbishop of Rubaga.

The installation took place on the 5th of March. His Grace left his former residence near Masaka in the early morning and received a tremen-

dous welcome at Rubaga where thousands had gathered.

The Apostolic Delegate, His Excellency The Most Reverend Guido Del Mestri, presided over the ceremonies in the presence of Archbishop McCarthy of Nairobi (Kenya), Archbishop Marc Michayo of Tabora (Tanganyika) and all the Bishops of Uganda, Bishop Ogez being represented by his Vicar General.

Were also present His Highness the Kabaka of Buganda and Sir John Griffin representing the Governor.

A gesture never witnessed before in the cathedral occurred when after the imposition of the pallium and after the Apostolic Delegate's sermon the congregation burst into applause.

Ruanda

The first Bishop of the new Diocese of Ruhengeri is the Very Reverend Bernard Manyurane of the secular clergy. Ruhengeri Diocese has been taken both from the Archdiocese of Kabgayi and the Diocese of Nyundo, but the latter has been increased with the parishes south west of Lake Kivu.

Northern Rhodesia

The Prefecture Apostolic of Fort Rosebery has been elevated to

the rank of Diocese. Its Prefect, Mgr. René Pailloux, has been named Bishop of Fort Rosebery.

Nyasaland

The Prefecture Apostolic of Northern Nyasa has also become a diocese, but it will be called the Diocese of Mzuzu. The Prefect Apostolic Mgr. John L. Jobidon, W.F., is its first Bishop.

Gabon

The Very Reverend Francis Ndong of the secular clergy has been appointed Auxiliary Bishop to His Grace the Archbishop of Libreville.

Indonesia

The Episcopal Hierarchy has been instituted by the erection of six Ecclesiastical Provinces: Semarang (E. Java), Djakarta (W. Java), Pontianak (Borneo—Kalimantan), Makasar (Celebes—Sulawesi), Medan (Sumatra), and Ende (Sunda Isl.)

Golden Jubilee —

Katigondo Seminary

(cradle of the A.E.R.)

On the seventh of March 1961 it was fifty years since Katigondo at 10 miles from Masaka (Uganda) officially opened its doors to a group of eleven seminarians. After ten years of elementary training the first course of philosophy had already been started in 1903. Thus the first ordination took place in 1913. On March the 7th last, Mgr. Victor Mukasa — one of the two then

ordained — was the preacher of the day.

Since 1913 the seminary has produced 233 priests. Actually the students—from 1940 Katigondo is a Regional Seminary for five dioceses—number 135, while twenty more are achieving their studies overseas.

Prominent amongst the numerous alumni present were His Eminence Cardinal Laurean Rugambwa who celebrated the Pontifical Highmass, the new Archbishop of Rubaga, His Grace Archbishop Joseph Kiwanuka, who in 1939 being on the Katigondo staff was appointed first African Bishop, and a great number of monsignori.

Liberia

Just as we are going to press we learn that Archbishop Collins, Apostolic Internuncio to Liberia and Administrator Apostolic of Monrovia Diocese, died on March 3rd.

A New Diocese in Uganda

A new diocese has been erected in the northern part of the Western Province: the Diocese of Fort Portal entrusted to the American Holy Cross Fathers. The Very Reverend Father Vincent MacCauley is its first Bishop.

The boundaries coincide with the boundaries of the two kingdoms of Toro and Bunyoro formerly part of the Diocese of Mbarara which retains Ankole and Kigezi.

BOOK REVIEW

PRACTICAL BOOKSHELF

5. Catechetics.

The Katigondo Study Week has prompted us to present a practical bookshelf on Catechetics. Fr. Hofinger put so many helpful books before us that we feel they would be of use also to those who were not there. We all need to take full advantage of this modern treasury of catechetical literature which can be of such help to us in our Religion teaching.

For stating the issue of religious instruction in the modern world we cannot do better than go to Frank Sheed's *Are We Really Teaching Religion* (Sheed & Ward, 1953, 54 pp., 2/-). Here the point is put briefly but pungently, and after reading it he will be a rare man who does not have qualms about his own religion classes.

How then to improve? What books can really help us? Surely here pride of place should be given to *A Catholic Catechism*, the English translation of the now famous German Catechism (Herder, distributors Burns Oates, 456 pp., 10/6). As a simple catechism, not catering for any precise age group, it is surely the best of its kind in the world today and even if it is not to be used as such out here in religious teaching, its form provides the shape which any catechism produced by us should surely take — the lengthy

passages from Scripture, the easily intelligible non-scholastic explanations, the brief space given to questions and answers, the practical points at the end of each section ('Things to do'). This gives us the whole new dynamic approach to doctrine, and that approach must surely be adopted by any modern catechism worthy of the name.

A Catholic Catechism has been adapted for younger children in *A Junior Catechism* (Herder, 1960, 224 pp. no price given). Its use will any way be more often as a help for the teacher than as something to be put into the hands of children.

Joseph Goldbrunner's *Teaching the Catholic Catechism* (in 3 volumes, Herder, each about 100 pp., and 8/- in price) is a teacher's aidbook, suggesting especially blackboard diagrams and other visual aids to help put the material of the *Catholic Catechism* across.

Mention may next be made of Kilgallon and Weber's *Christ in Us*, a book of instruction in the Catholic Faith (Sheed & Ward, 302 pp., 6/-, 1958). This is a book useful especially for more educated adult converts; the same may be said of Pieper and Raskop's *What Catholics Believe* (Burns? Oates 1954, 144 pp., 9/6).

There is an excellent little series of booklets published by the Catholic Truth Society of Hong Kong (also obtainable through the Institute of

Mission Apologetics, Box 1815, Manila, Philippines). Among them are *A Christocentric Survey of Doctrine* by Fr. Hofinger; *One Year's Preaching the Good Tidings* by Fr. Kellner, and, above all, *The Art of Teaching Catechism* by Fr. Staffner (each priced 6 d.). With this last book should be linked Kevin Cronin's *Teaching the Religion Lesson* (Paternoster Publications, 1952, 94 pp., 5/-). In these books we can find the principles of successful religious teaching — the principles carried out in practice by such works as the *Catholic Catechism*.

The strip cartoon method of instruction is certainly calculated to grip the attention of youngsters. For this reason it is well worth mentioning the extensive series of picture books produced by the Catechetical Guild Educational Society of St. Paul, Minnesota (agents: Burns Oates) under such titles as *The Life of Christ*, *The Commandments of God*, *Know Your Mass*, etc. (price, mostly 3/6).

Fr. Hofinger himself most strongly recommended the *On Our Way* series of Religious Instruction books, produced by Sister Maria de la Cruz and Sister Mary Richard with the help of a high-powered advisory committee; it is sponsored by the Confraternity of Christian Doctrine of the Archdiocese of San Francisco. There are two books for each year — one for the child, the other a Teacher's Guide. Here one finds the ideal of the modern Catechetical movement: no longer a single catechism which cannot be adapted to differing age

groups and anyway becomes boring to the child after years of continuous use, but a series of developing religion books, on the analogy of class books for other subjects, but more not less interesting. This surely should be our aim here also. The Teacher's Guides in this series are very full and helpful (Pupil's Book, 3 vols, each for 6/-; The Teacher's Guide, 3 vols, each for shs 12/-. Publ. W.H. Sadlier Inc., New York).

For deeper study Jungmann's *Handing on the Faith* (see A.E.R., Jan. 1960) is indispensable. Father Hofinger himself wrote *The Art of Teaching Christian Doctrine* (Notre Dame Press, 1957, 278 pp. and price shs 22/-) in which he clearly describes our catechetical task and the structure of our message. The author's instructions on the details of its essential content are revealing and who could better deal with the qualities of Christ's Heralds?

Nowadays, as Fr. Hofinger stressed during our catechetical week, the Church's experts in this field are fully agreed about the essential methods which should be followed in teaching religion. This came out very clearly at the great international study week at Eichstaett. And as we see, these methods are not hard to discover; we have plenty of well-written cheap books in which to learn about them. In such circumstances it will be both tragic and criminal if we contentedly continue using our old religion manuals, books which are out-dated and out-moded, catechisms written forty years ago containing nothing but questions and answers in formal

theological terminology and nothing of scripture beyond a few verse references and proof texts. The treasures of the catechetical revival are ours for the asking, may we in the missions no longer neglect them!

ADRIAN HASTINGS.

Bernard J. Kelly, C.S.Sp., D.D.

MISSIONARY SPIRITUALITY, Gill,
Dublin, 1960, pp. 166, Shs. 15/-.

The solid spiritual doctrine contained in all Father Kelly's books is too well known to missionaries to require any development here.

But now after having spent several years in the mission field he attempts to give us what he calls "missionary spirituality".

Many readers may be a little disappointed in what they find in this book, for much of the work done by missionary priests has also to be done by the secular clergy in Europe and America, and on the other hand much of the work carried out by the missionary priests can also be carried out by the missionary lay assistants be they European or African, American or Asian, nay rather the lay assistants do much of the missionary's work for him.

Yet it would be a mistake not to grasp the essentially new contribution that Father Kelly makes to missionary spirituality. He endeavours to pin-point for us the "differentia specifica" of the missionary priests as contrasted with both secular priests and lay auxiliaries. This, according to the author, lies in the fact that the missionary has to set up

the Church in a new land. It is no longer a question of bringing (as in Europe) the people to Church, but the more fundamental question of bringing the Church to the people.

This is no new idea. From the time of His Holiness Pope Benedict XV already missiologists have spoken of the necessity of "planting the Church".

But what is interesting in Father Kelly's book is that not content with drawing the missiological conclusions from this thesis, he develops at length the ascetical conclusions, and shows how a missionary must *live* these principles.

It is, says he, precisely because the missionary is unfamiliar with the very substance of this teaching that much of his work is superficial. Instead of carrying out the Church's full programme he will simply go his own way about fulfilling his functions. How fatal that can be every experienced missionary knows only too well.

These more or less theoretical chapters on the Church, the necessity of the Church, of devotion to the Church, of implanting the Church, are supplemented by other more practical chapters on profiting by our weaknesses (which on the mission field are so much more apparent), on becoming all things to all men (easy in theory, but so difficult in practice), on preaching by word and example (for simple people must *see* the gospel in action), on God and souls, on Holy Mass and the Sacraments, on Jesus and Mary.

All this is very practical, and makes Father Kelly's book a "must" for all those countless holy priests who want to learn to do their missionary work properly. Father Kelly insists much on asking the advice of one's fellow-priests in all true humility. No better advice can be found than that contained in this book.

Francis J. Ripley,

A PRIEST FOR EVER, Burns Oates, 1960, London, Pp. 229, Shs. 25/-

Father Ripley, the former Superior of the Catholic Missionary Society, has had a wide and varied experience. He has already given us his "Priest of Christ". Now he gathers together into this new volume various talks which he has given to priests, chiefly (but not always) on the occasion of their monthly recollections.

The priesthood requires complete dedication, and Father Ripley develops some of the ideas this involves.

After very briefly summarising the principles of the spiritual life, the author gives chapters on Humility, and Charity, on the spirit of victimhood and the constant thought of eternity.

As the Rosary and the Way of the Cross are the priest's two stable private devotions he has talks on each of these. As an ardent promotor of the Legion of Mary he stresses the importance of the lay apostolate.

Parochial initiation and school-room catechism classes are also two very practical talks.

Father Ripley has a great esteem for the secular clergy; and they in

return have a great esteem for Father Ripley. This enables the author to speak heart to heart without fearing to be misunderstood.

The book will be of great value to the secular African clergy. As they may also have to run the gauntlet in the not too distant future, the concluding talks on the English Martyrs, Edward Campion and Cuthbert Mayne will certainly be fully appreciated.

All in all, a most valuable book for spiritual reading.

A. Valtierra, S.J.

PETER CLAVER, SAINT OF THE SLAVES, Burns Oates, London, 1960 Pp. 328, Shs. 30/-.

This new life of St. Peter Claver contains much hitherto unpublished material, and above all goes much deeper in analysing the character, motives and actions of a saint who is often misunderstood. (But then is not that the fate of all saints — at least during their life-time?). Really this biography goes far beyond anything yet written on Peter Claver be it by Father Martindale or by Arnold Lunn.

Delicate souls be appalled by the details the author gives of the physical miseries which Peter Claver laboured to alleviate. But missionaries are not squeamish — as a rule. As a matter of fact missionaries like the authentic detail even though it may be strong and raw. Day in, day out, for forty years Peter Claver mastered his natural dislike for dirt and stench, kissed the sores, sucked with

his lips the poison from leper and other ulcers, and passed whole days without bite or sup in the company of the condemned to death preparing them for the gallows. Other saints did this once or twice: Peter did it every day. Father James Broderick (whose biography of St. Francis Xavier this tale resembles) tells us in the preface that Peter Claver was a Curé of Ars, a St. Francis Xavier and a Father Damien all rolled into one.

Peter Claver faced the world of physical suffering, he faced the world of moral suffering in the confessional where all the sins inseparable from such promiscuous poverty were absolved; and he faced the ordinary squalour of street and market-place by his daily preaching and baptising.

He himself says he baptised more than 300,000.

Peter's description are nothing short of dantesque and Father Valtierra gives each time the original texts which he has been at great pains to obtain. The early biographies hide nothing: they call things by their names.

Of special interest is the chapter which tells how Peter Claver was trained by another saint, Brother Alphonsus Rodriguez, the saintly door-keeper of the Jesuit college at Majorca. Also of great interest is the detailed story of how Peter converted to the faith of his fathers an English Protestant Bishop and his companions. Truly, an amazing book.

THOMAS F. KEANE, W.F.

Casus Conscientiæ for next issue:

Andrew, a good Catholic, has several children and gives them an excellent education. One of them is a boy who is a brilliant student. After primary school his father wants him to continue his studies. But the only secondary school in the neighbourhood is Protestant and the father cannot afford to send him to a far-away Catholic boarding school. A scholarship is out of the question. Moreover, the Catholic school has the reputation of not being quite up to the standard of the Protestant one. Father William consulted forbids his parishioner to send his son to the latter. Better not give him further education than expose his faith to danger. Is he right?

CUM PERMISSU SUPERIORUM

THE WAY

A quarterly review of Christian Spirituality

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Editors: JAMES WALSH, S.J., WILLIAM YEOMANS, S.J., PHILIP CARAMAN, S.J.

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